

A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSLATED AND COMPILED FROM THE WORKS
OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.

The Introduction: and Part I.-The Noun.

Book 4



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NOTICE.

THE present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15th August 1900.

M. S. HOWELL.

NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.

Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (NA. 173).

[This addition should be inserted after "(Nw. 210)".]

* AZ. The Lexicological Monograph entitled *An Nawādir fi -lLughat* by ABÙ ZAID Sa'īd Ibn Aus alAnṣārī alKhazrajī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216), edited in 1294 by SA'ĪD Ibn 'Abd Allāh ALKHURĪ alMarūnī alLubnānī from a MS written in 675 by IMkrm.

CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazīd alHaḍramī" read "Zaid azZiyādī alHaḍramī", and for "127" read "117 or 127".

IAt. After "Ghālib" insert "alMuḥāribī, of the Muḥārib of Kāis"; and read "541 or 542 or 546"; and *dele* "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the *Mughnī* (c. 952) by the Shaikh Muḥammad Ṭāhir aṣṢiddīqī, alFatānī (d. 981), author of the *Majma' alBiḥār*, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bhk."

IMkrm. The *Ḳāḍī Jamāl adDīn Abu -lFaḍl Muḥammad IBN MUKARRAM alAnṣārī alKhazrajī an-Najjārī arRuwaifi'i alIfriḳī alMiṣrī*, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (*b.* 630, *d.* 711), author of the LA.

[He was a descendant of the Companion Ruwaifi' Ibn Thābit alAnṣārī anNajjārī, one of the Banū Mālik Ibn AnNajjār al-Madanī alMiṣrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Mu'āwiyā in 46, and died in 56.]

IT. Insert "asSaba'i" after "'Abd Allāh", and "of AlMarī-ya" after "Grammarian".

ITT. The *Sharīf Abū Muḥammad*, or *Abu-IMu'ammār*, *Yahiyā Ibn Muḥammad IBN ṬABĀ-TABĀ al'Alawī alḤusainī*, the Grammarian and Philologist (*d.* 478).

* Jh. The *Ṣaḥāḥ*, often called the *Ṣiḥāḥ*, of the Shaikh *Abū Naṣr Ismā'īl Ibn Ḥammād ALJAUHARĪ atTurkī alFarābī*, the Lexicologist (*d.* 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the *Lisān al'Arab*, by IMkrm.

* MAR. Add "* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH".

Rk. Insert "b. 371".

* TA. The *Tahdhīb alAlfāz*, being the *Kitāb alAlfāz* of ISk, with the *Tahdhīb*, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In l. 3 read "the MAd, from a MS, and from the edition lithographed in Persia in 1285".

U. The '*Umdat alHāfiẓ wa 'Uddat alLāfiẓ*, a Grammatical Primer, by IM.

Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bital Ibn Abi Burda, Kāḍī of AlBaṣra, who was removed from office in 120, and died soon afterwards (AKB. r. 115, 452). If so, the proper date seems to be 117.

No. 5. Add "IAI (4)" as a master of IAl.

No. 8. Insert "IAI (4)" as a master of Akl.

No. 10. Insert "IAI (4)" as a master of Y.

No. 13. Read "AASh, pupil of MD (12), lived".

No. 14. Insert "IAl (5)" as a master of Khl.

Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MIA or AZ is mentioned. Add "AZ (19)" as a master of MIA.

No. 23. After "74 years" add "or a few years more than 100". The former estimate of AMYd's age is found in the INr, and the latter in the IKhn. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert "pupil of AZ (19)."

No. 29. Insert "Ahmr (18)" among the masters of Fr.

No. 30. Insert " Ahmr (18)" and " Fr (29)" among the masters of Lh.

No. 33. Insert " Nr (21) " among the masters of AUd.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert " Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. II. 208) seems to class him among the KK.

No. 50. IKb was a Kūfi (NA); but this observation appears, from its context, to mean that he was Kūfi by birth, not in doctrine.

Insert

57A | M | IW (father), pupil of Th (47) and Mb (48),
lived 50 years | 298

No. 61. Add "MYd (53)" to the masters of Sul.

Insert

64A | M | I.W. (son), pupil of Zj (54) and IW (57A) | 332

No. 71. Insert " Zj (54)" among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is

mentioned. In the INr. II. 225, 233, the dates above mentioned (*b.* before 270, *d.* 368) are erroneously assigned to Muḥammad Ibn Saʿīd as Sirāfi alFālī, author of a commentary on the *Lubab*, as to whom the author of the INr. says in the BW "I have not come upon any life of him."

Insert

75A | Bd | Amd, pupil of ID (51), Zj (54), Akh (55),
Nf (57), and IS (66) ... | 371

No. 88. AAS died at a great age (BM, AWM).

No. 100. Read "371—450".

No. 101. Insert "ASB (84)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abū Yaʿqūb Yūsuf Ibn Yaʿqūb alBaṣrī, known as Ibn Khurrazādh anNajirāmī, from Najiram, a ward in AlBaṣra, and known also as alBuḥturī, the Grammarian and Lexicologist (*b.* 345, *d.* 423), who settled in Egypt and learnt from Abu-İḥsain ʿAlī Ibn Aḥmad alMuhallabī (*d.* 335), who was a pupil of IKb's son Abū Jaʿfar Aḥmad Ibn ʿAbī Allāh adDīnawarī alMalikī, Qāḍī of Miṣr (*d.* 322), who was born at Baghdād, and studied there under his father IKb (50)".

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

107 A | Bd | ITT, pupil of Rb (86) and Thm (98) ... | 478
and

109 A | A | * ABk, pupil of Mkk (95) ... | 494

No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precode Md (115).

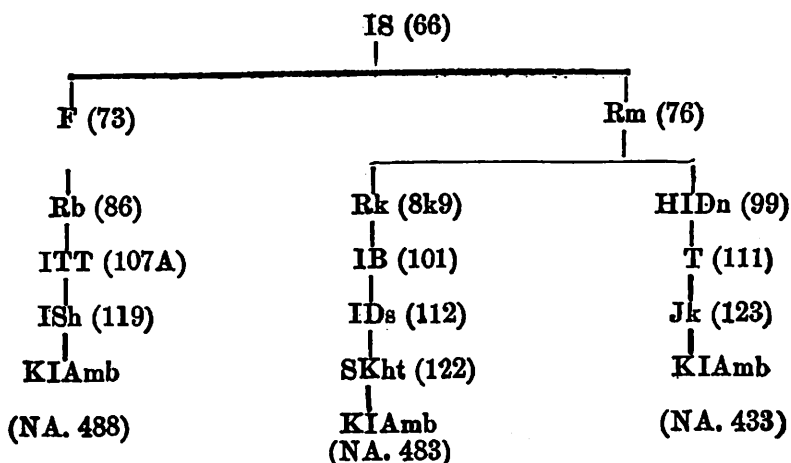
No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abu -lĪkāsīm 'Abd ArRaḥmān Ibn Muḥammad Ibn Aḥmad anNaftī, of Naftā (a town in Africa), known as Ibn AṣṢā'igh, who entered Spain, and became a pupil of IArb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Naftā."

No. 128. Insert "pupil of IBsh (117)".

No. 137. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:—



Insert

137A | A | IMda, pupil of IAt (128) ... | 513—592

and

147A | A | ITlh, pupil of Suh (135) and IMu (136) | 545—618

and

152A | Bd | ALB, pupil of KIAmb (137) ... | 557—629

No. 156. Add "ITlh (147A)" to the masters of Shl.

No. 183. For "172" read "171".

Insert

185A | | * Jrb, pupil of B (172) ... | 746

No. 190. After "723" put "1", the number of the first Note below.

Dele No. 196 and Note 2.

No. 199. Insert "lived nearly 88 years".

No. 201. Read "*FA and *MN (Author of the)".

Insert

202A | M | * IHjr | 773—852

IHjr was pupil of IHsh's son Muḥibb adDīn Muḥammad Ibn 'Abd Allāh Ibn Yūsuf alḤambatī, the Grammarian (*b.* 750, *d.* 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).

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CHAPTER XII.

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فَعَلٌ regular <i>inf. n.</i> of <i>trans.</i> فَعَلَ or فَعِلَ	
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THE QUINQUELITERAL NOUN.

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CHAPTER XII.

THE NUMERAL NOUNS.

§. 313. The *num.* [*n.* (IH)] is that [expression (Jm)] which is applied to denote the *numerical quantity of the units of things* (IH, Fk), whether those units be single or collected together (Jm). So says IH (Fk). The “things” are the objects numbered (WIH, Jm); and their “units” are each of them, one by one (Jm). The *num. n.* is applied to denote *specified number*, contrary to the *pl.*, which is applied to denote *an unspecified number* (R). The reason why [Z followed by] IH mentions these *ns.* separately is that they have peculiar predicaments not belonging to any others (Jm). The elements [to which all (R)] of these *ns.*, [though infinite, are reducible (R),] consist of twelve words, ^١وَاحِدٌ ^٢one to ^٣عَشْرَةٌ ^٤ten, ^٥مِائَةٌ ^٦a hundred, and ^٧أَلْفٌ ^٨a thousand (M, IH). Each scale contains nine numbers, the *units* being nine numbers, the *tens* nine numbers, and the *hundreds* nine numbers; while the *thousands* are deduced from them, i. e., derived from the three scales, being *units* of thousands, *tens* of thousands, *hundreds* of thousands, and *thousands* of thousands to infinity (IY). And the other *nums.* are derived from these (M, R, Jm) by (1) dualization, like

مِائَتَانِ *two hundred* and اَلْفَانِ *two thousand* : (2) pluralization, like عِشْرُونَ *twenty* (R, Jm) and its fellows, which are co-ordinated with the *pl.* [234] (R); and like مِائَاتِ *hundreds* and اَلُوفِ *thousands* (Jm) : (3) coupling, like اَحَدٌ وَمِائَةٌ *one and one hundred* [320] (R, Jm), and اَحَدٌ وَاَلْفٌ *one and one thousand*; and similarly اَحَدٌ وَعَشَرَ [below] and its fellows, because they are *orig.* coupled (R) : (4) prothetic composition, like ثَلَاثِئَاةٌ [316] (R, Jm) and ثَلَاثَةُ اَلْآلِفِ *three thousand* (R) : (5) synthetic composition, like خَمْسَةُ عَشَرَ [219, 308] : (6) affixion of the ة of femininization, like وَاحِدَةٌ and اِثْنَتَانِ [below] : (7) rejection of it, like ثَلَاثٌ to تِسْعٌ [314] (Jm). وَاحِدٌ [322] is a *n.* occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the *nums.* : (2) as an *ep.*, derived from وَحْدَةٌ *unity*; occurring as a genuine *ep.*, as IV. 169. [2]; and made *fem.*, when it follows a *fem.*, as اِلَّا كَنَفْسٍ وَاحِدَةٍ XXXI. 27. But like the creation and resurrection of *one being* [314]. And they use اَحَدٌ [322] in the sense of the substantive وَاحِدٌ, as اَحَدٌ وَعِشْرُونَ *twenty-one* [539] and اَحَدٌ وَعِشْرُونَ *one and eleven* [above], i. q. اَحَدٌ وَعِشْرُونَ *one and twenty* and وَاحِدٌ وَعَشْرَةٌ *one and ten* [210, 308]. As for

اِثْنَانِ [16, 295], it is curtailed of the ل, like اِبْنَانِ, its ل being a ي, because it is from ثَنَيْتُ الشَّيْءَ *I bent the thing*; while the Hamza at its beginning is a quasi-compensation for the elided. And the fem. is اِثْنَتَانِ [307], like اِبْنَتَانِ; or ثِنْتَانِ, like بِنْتَانِ [277, 667] (IY). The *nums.* are generally conjoined with *ns.* denoting *the* [genera (IY)] *numbered* [265], in order to indicate *the genera and their quantities*, as ثَلَاثَةُ أَثْرَابٍ *three garments*, عَشْرَةُ دَرَاهِمَ *ten dirhams*, أَحَدَ عَشَرَ دِينَارًا *eleven dīnārs*, عِشْرُونَ رَجُلًا *twenty men*, مِائَةُ دِرْهَمٍ *a hundred dirhams* [314], and أَلْفُ ثَوْبٍ *a thousand garments*: except وَاحِدٌ and اِثْنَانِ; for you do not say وَاحِدُ رَجَالٍ, nor اِثْنَا دَرَاهِمَ; but express the generic *n.* in the *sing.* or *du.*, as رَجُلٌ *a man* [in the *sing.* (IY)] and رَجُلَانِ *two men* [in the *du.* (IY)], effecting the two indications together by means of one expression (M). For رَجُلٌ *a man* imports *genus* and *unity*, and رَجُلَانِ *two men* imports *genus* and *making one into a pair*; so that there is no need to combine the *num.* and the *numbered*: whereas, in the case of the rest, *number* and *genus* are not imported, except from the *num.* and the *numbered* together, because ثَلَاثَةٌ *three* imports *number* without *genus*, and رَجَالٌ *men* imports *genus* without *number*; so that, if you intend to import *both*, you combine the

two words (Aud). And he that says ظَفِرُ عَجُورٍ أَلَح [228,315] acts upon the discarded rule (M). People say لَقِيتُهُمَا أَتْنِيهَما *I met them two, the two of them*, by analogy to لَقِيتُهُمْ ثَلَاثَتَهُمْ *I met them, the three of them*, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of *two*, لَقِيتُهُمَا *I met them two*, without expounding the *pron.*; but, in the case of *many*, لَقِيتُهُمْ ثَلَاثَتَهُمْ *I met them, the three of them*, رَأَيْتُهُمْ خَمْسَتَهُمْ *I saw them, the five of them*, and the like, expounding the *pron.* The difference between the two cases is that the *du.* does not vary in number, and is therefore independent of [numerical] exponent: while the *pl.* is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§. 314. We now proceed to discuss the predicament of the *nums.* in respect of two matters, gender [below] and *sp.* [315]. As regards the first matter, they are of three kinds, (1) what is always made *masc.* with the *masc.*, and *fem.* with the *fem.*, as analogy requires, vid. *وَاحِدٌ* *one* and *اِثْنَانِ* *two* [313], as *وَالْهُكْمُ إِلَهُ وَاحِدٌ* II. 158. *And your God is one God* and *هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* VII. 189. *He is the God that hath created you from one being*,

رَبَّنَا أَمَتْنَا أَثْنَتَيْنِ V. 105. [16] and حِينَ الْوَصِيَّةِ أَثْنَانِ XL. 11. *Our Lord, Thou hast made us to die twice, and made us to live twice*, [i. e., إِمَاتَتَيْنِ and حَيَاتَيْنِ (K,B) or مَوْتَتَيْنِ and حَيَاتَيْنِ (K)]; and similarly the num. that is in the form of the *act. part.*, like ثَالِثٌ *third* and رَابِعٌ *fourth*, *fems.* ثَالِثَةٌ and رَابِعَةٌ, to عَاشِرٌ *tenth* in the *masc.*, and عَاشِرَةٌ in the *fem.* [324], as سَيَقُولُونَ ثَلَاثَةً رَابِعَهُمْ [324], كَلْبَهُمْ XVIII. 21. [539] and XXIV. 9. [34, 167, 525]: (2) what is always made *fem.* with the *masc.*, and *masc.* with the *fem.*, *vid.* ثَلَاثَةٌ *three* [265] to تِسْعَةٌ *nine*, whether they be compounded with عَشْرَةٌ *ten* [318], as ثَلَاثَةُ عَشَرَ رَجُلًا *thirteen men* with the ة [expressed] in ثَلَاثَةٌ, and ثَلَاثُ عَشَرَ امْرَأَةً *thirteen women* [below] with the ة elided from ثَلَاثُ, whence LXXIV. 30. [87], i. e., مَلَائِكًا *angels* or خَازِنًا *warders*, [the *sp.* being elided (MAd)]; or not compounded, as ثَلَاثَةُ رَجَالٍ *three men* and ثَلَاثُ نِسَوٍ *three women*, whence آيَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ III. 36. *Thy sign shall be that thou speak not unto men for three days*, and آيَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ XIX. 11. *Thy sign shall be that thou speak not unto men for three nights*: (3) what requires distinction, *vid.* عَشْرَةٌ *ten*, which, if uncompounded, is like ثَلَاثَةٌ [above] to تِسْعَةٌ, being made *masc.* with the *fem.*, and *fem.* with the *masc.*; and, if

compounded [318], is conformable to analogy, being made *masc.* with the *masc.*, and *fem.* with the *fem.*, as *إِنِّي رَأَيْتُ* XII. 4.[85,211,315,442] and II.57.[211] Sh). *أَحَدَ عَشَرَ كَوْنًا* to *تِسْعَةً*, and the uncompounded *عَشْرَةً*, have three states, (1) that *unrestricted number* should be intended by them, as *ثَلَاثَةُ نِصْفِ سِتَّةٍ* *Three is the half of six* [below] ; (2) that a *numbered* should be intended by them, but not mentioned, as *صُمْتُ خَمْسَةَ* *I fasted five*, meaning *days* [below], and *سَهَرْتُ خَمْسًا* *I lay awake five*, meaning *nights* ; (3) that a *numbered* should be intended by them, and be mentioned, which is what IHsh mentions here (MAd). Various reasons have been assigned for the abnormal genders of the *nums.* from 3 to 10 ; but, in my opinion, [says R,] the most probable is the following. The *num.* above 2 is constituted *fem.* in its original application, i. e., when it serves to express *unrestricted number*, as *سِتَّةٌ* *أَرْبَعَةُ نِصْفِ ثَمَانِيَةٍ* and *ضِعْفُ ثَلَاثَةٍ* [8]; before it is used in the sense of the *numbered*, as in *جَاءَنِي ثَلَاثَةُ رِجَالٍ* *Three men came to me* : so that, in the case of *unrestricted number*, *سِتَّةٌ ضِعْفُ ثَلَاثٍ* is not said. The reason why it is constituted *fem.* in the original application is that every *pl.* becomes *fem.* in their language, because it is indicative of *number above two* [234]; so that, when the *masc.* in such as *رِجَالٌ* *men* [270] becomes *fem.* because of the super-

vention of this accident, still more ought the accident itself to be *fem.* As for the *num.*'s being an accident, it is because the *num.* belongs to the *cat.* of كَمْ [217], which is an accident. Afterwards the *nums.* are commonly used to express the *numbered*; and are then invaded by the sense of *qualification* [322], which is the sense of *deriv. ns.* [142], since ثَلَاثَةُ رِجَالٍ *three men* means *numbered by this num.* But, though the sense of *qualification* is predominant in them, they are more commonly not put in apposition to their qualified, ثَلَاثَةُ رِجَالٍ being more common in usage than رِجَالٌ ثَلَاثَةٌ [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwīn is attained by prefixing them to their numbereds. According to this rule, then, the whole of the *nums.* are *orig. pre.* to their numbereds; while such as are not *pre.*, vid. 11 to 99 [315], are [apothetic] for a [special] cause [316]. The prefixion in رِجَالٌ ثَلَاثَةٌ [316] and جَرْدٌ قَطِيفَةٌ [313] is like the prefixion in مِائَةٌ دِرْهَمٍ [313] and أَخْلَاقٌ ثِيَابٍ [121], according to the different opinions held by the GG of the two cities: for the *ep.* is *pre.* to what is its qualified; but as to whether the *post.* now remains a qualified, as the KK hold, or the qualified of the *pre.* is suppressed, a general [expression] explained by the *post.*, as the BB hold, there is the dispute men-

tioned in the *cat.* of prothesis. Since, however, the sense of *qualification* exists in the *nums.*, and they often occur in apposition to the expressions denoting the *objects numbered*, as رَجَالٌ ثَلَاثَةٌ [above] and النَّاسُ كَأَيْدٍ مِائَةٍ [142], and, when they do not follow the qualified, what is qualified is put after them, either *post.*, as ثَلَاثَةٌ رَجَالٌ and مِائَةٌ رَجُلٌ, or governed by مِنْ, as ثَلَاثَةٌ مِنَ الرِّجَالِ, or put into the *acc.*, as عِشْرُونَ دِرْهَمًا, they may be treated like *deriv. eps.* in having the *fem.* regularly distinguished from the *masc.* by the ة, this distinction being regular in *deriv. eps.*, like ضَارِبٌ and ضَارِبَةٌ [265]. Other quantities also than *nums.* are used as *eps.*, as ثَوْبٌ ذِرَاعٌ an ell of cloth and بُرٌّ قَفِيرٌ a bushel of wheat; but not so often as the *nums.* When, therefore, the *nums.* from 3 to 10 are *eps.* of the *pl.* of the *masc.*, they retain their constitutional feminization, because they are *eps.* of the *pl.* [316], which is *fem.*; so that رَجَالٌ ثَلَاثَةٌ is said, like رَجَالٌ ضَارِبَةٌ [270]. And, when what is qualified by them is *post.*, as ثَلَاثَةٌ رَجَالٌ, the *nums.* remain *fem.* in apposition to the *post.*, because the *sp.* is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the *nums.* as substantives, and intention to lighten them (MAR). As for the *num.* whose *sp.* is *sing.* [315], vid. what

is above 10, it is not made *fem.*, because the same *fem.* qualified does not remain. Moreover, though *عِشْرُونَ دِرْهَمًا* is *orig.* *دَرَاهِمُ عِشْرُونَ*, and similarly *مِائَةُ دِرْهَمٍ* and *أَلْفُ رَجُلٍ* are *orig.* *دَرَاهِمُ مِائَةٍ* and *رِجَالُ أَلْفٍ*, still these *nums.*, even when they follow their *pl.* qualifieds, do not agree with them in *fem.* gender, because the *و* and *ن* are inseparable from the terminations of *عِشْرُونَ* and its *cat.* [234,320], and the *ة* from the termination of *مِائَةٍ*; while *أَلْفٌ* follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the *nums.*, when they follow their qualifieds, do not agree with them, therefore, when *pre.* to them also, they do not agree with them; so that *أَلْفُ رَجُلٍ* and *أَلْفُ امْرَأَةٍ*, and *مِائَةُ رَجُلٍ* and *مِائَةُ امْرَأَةٍ* are said. And the reason why *تِسْعَةٌ* to *ثَلَاثَةٌ*, when compounded with *عَشْرَةٌ*, remain in the same state as before the composition, although they have neither a *pl. sp.* nor a *pl.* qualified, is that their *pl. sp.* is suppressed, the last *sp.* being considered sufficient, because the custom of the *nums.*, when they follow one another, is to be satisfied with the *sp.* of the last *num.* of their aggregate, as *مِائَةٌ وَثَلَاثَةٌ وَثَلَاثُونَ رَجُلًا* a hundred and thirty-three men, *orig.* *مِائَةُ رَجُلٍ وَثَلَاثَةُ رِجَالٍ* a hundred men and three men and thirty men; so that, since their *pl. sp.* is supplied, they are

treated in the same way as when the *sp.* is expressed. Since, then, the Arabs intend to treat the *nums.* like *deriv. eps.*, by expressing the *ṣ* in them when their qualified is *fem.*, and eliding it from them when their qualified is *masc.*; while they have no *masc.* qualified, because they are not applicable as *eps.* to anything but the *pl.*, which is *fem.*, whether it be *pl.* of a *masc.* or a *fem.*: and since, if the *ṣ* were expressed in them with the two *pls.*, the intention to treat them as *deriv. eps.* would not be plain; and you would think the *ṣ* to be the one used to make the unrestricted *num. fem.* in the original state [of substantive], not to be put on account of the qualified's being *fem.*, because the *ṣ*, when not denoting *unity*, is mostly inseparable from the substantives containing it, like ^{غُرَفَةٌ} [238,263]: therefore the Arabs drop the *ṣ* with the *pl.* of the *fem.*, because its femininization is faint, in comparison with that of the *pl.* of the *masc.*, so that it is *quasi-masc.* [below]. For the femininization regarded in the *pl.* of the *fem.* is that which supervenes because of the plurality, like the femininization in the *pl.* of the *masc.*, not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, ^{وَقَالَ نِسْوَةٌ} XII. 30. [21,270] would not be allowable in a case of choice, as ^{قَالَ أَمْرَأَةٌ} is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in ^{رَجَالٌ} and ^{أَيَّامٌ}

[270], so also it removes the original femininization in *نِسْوَةٌ*: but this adventitious [femininization] is apparent, notorious, in *رَجَالٌ*, faint in *نِسْوَةٌ*, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its *opp.*; so that *نِسْوَةٌ* becomes *quasi-masc.* [above], because its femininization is faint. One says, therefore, *رَجَالٌ ثَلَاثَةٌ* and *نِسْوَةٌ ثَلَاثٌ*, where the *ة*, which, in the original state [of substantive], denoted the *femininization* of the abstract *num.*, becomes denotative of the *femininization* of the numbered. The gender of these ten expressions, *وَاحِدٌ* to *عَشْرَةٌ*, having been thus settled, we say that their predicament is what we have mentioned, vid. that *وَاحِدٌ* and *اِثْنَانِ* are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as. *ثَلَاثَةُ عَشَرَ رَجُلًا* [324], *ثَلَاثَةٌ* and *ثَلَاثُونَ رَجُلًا*, except *عَشْرَةٌ*, which, in composition, reverts to analogy, the *ة* being expressed in it in the *fem.*, and dropped in the *masc.*, as *ثَلَاثَةُ عَشَرَ رَجُلًا* and *ثَلَاثُ عَشْرَةِ امْرَأَةٍ* [above], because its *sp.* is not a *pl.* [316], from regard to which the *num.* might be made *fem.* And the reason why, when combined with a unit, *عَشْرَةٌ* *ten*, alone among decimal numbers, agrees with its *sp.* in gender is that, when without a unit also, it agrees with its *sp.* in gender, as *عَشْرَةُ رَجَالٍ* *ten men* and *عَشْرُ نِسْوَةٍ* *ten women*, [*رَجَالٌ*

being *fem.*, and نَسُوَةٌ *quasi-masc.*] (R). As for مَنْ جَاءَ being *fem.*, and نَسُوَةٌ *quasi-masc.*] (R). As for مَنْ جَاءَ VI. 161. Whoso doeth a good thing shall have ten good things like it [below], it means عَشْرُ أَثْمَالِهَا, [by suppression of a qualified (Fk),] otherwise عَشْرَةٌ would be said, because مِثْلٌ is *masc.* (Aud, Fk); and, with the *pl.*, the gender regarded is that of its *sing.* [below], as [IM states] in the Alfīya and the Tashīl (Fk). So [says IHsh] in the Aud; but whether عَشْرَةٌ would necessarily be said requires consideration, because some justify the *masc.* gender in عَشْرٌ by the argument that the أَثْمَالُ are حَسَنَاتٌ, and others on the ground that the *pre.* gains feminization from the *post.* [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). Sfw, in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the *num.*: and that, if the numbered be put first (YS, Sn), and the *num.* made an *ep.*, the rule may be enforced or neglected (Sn); [so that] the ة may be affixed to the *num.* or elided, with both the *masc.* and the *fem.* (YS), as if the numbered were suppressed [below], as سَعَةِ مَسَائِلٍ nine questions and رِجَالٌ تِسْعَةٌ nine men, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashīl. nor by AH in the Ir, nor by IHsh in any

of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the *num.* is made *fem.* with the *masc.* when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally [A]], then [the chaste construction is to give the *num.* the same gender as if the numbered were mentioned, as ضَمْتُ خَمْسَةً *I fasted five*, meaning *days*, and سَرْتُ خَمْسًا *I journeyed five*, meaning *nights*; but (A)] the ة may be elided with the *masc.* (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] ثُمَّ اتَّبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ *And then follows it up with six days of Shawwāl* (A, Fk). Apparently Fk [also] means that expression of the ة [with the *masc.*] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ة] between the numbered's being أَيَّامٌ or any other expression, as is laid down, without any restriction, by many, and among them IHsh in the Jāmi', who hold بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ *Islām has been founded upon five principles or essentials* [339], i. e. أَصُولٍ or أَرْكَانٍ, to be an instance of that (YS). But Sb restricts the elision of the ة to the case where the numbered is [the expression (Sn)] أَيَّامٌ (YS, Sn) exclusively, not any other *masc.* (YS); and holds it to be the [only]

practice agreeable with the speech of the Arabs (Sn). He discusses that at great length ; but the sum of it is this:— When the numbered consists of *days* and *nights*, as سَرْتُ خَمْسًا *I journeyed five*, meaning both [above], or of *days* alone, as صُمْتُ خَمْسًا *I fasted five days*, because *fasting* is only in the *days*, the ة is elided in the *num.*, in the first case, because the *nights* predominate over the *days*, which are subordinate to them [325. B], so that the predicament of the *nights* is applied to the *days* ; and, in the second, because the *day*, becoming, as it were, included under, and part of, the *night*, is indicated by the same name: and, since the predicament belongs to the *nights*; elision of the ة is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] عَشْرًا is said from regard to لَيَالٍ *nights*, with which the *days* are included; and you never see the Arabs use the *masc.* in the *num.* from regard to أَيَّامٍ *days* : you say صُمْتُ عَشْرًا *I fasted ten days* ; and, if you used the *masc.*, you would deviate from their speech, as is clear from the text إِنَّ لَيْتَكُمْ إِلَّا عَشْرًا XX. 103. *Ye have not tarried on the earth, or in the grave, save ten days, and then*

إِنَّ لَيْسْتُمْ إِلَّا يَوْمًا XX. 104. *Ye have not tarried save a day* (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the *masc.* [num.] with the *fem.* numbered, and the *fem.* with the *masc.* must be observed, there being no reason to the contrary (YS). As to whether the ة may be expressed with the *fem.* when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the *nums.* whereby a *numbered* is not intended, but only *unrestricted number*, all of them are with the ة, as ثَلَاثَةُ نِصْفِ سِتَّةَ [above]; and are diptote, because [*fem.* (Sn)] proper names [8], contrary to the opinion of some; while the prefixion of آل to them, as الثَّلَاثَةُ نِصْفِ السِّتَّةِ, is like its prefixion to some proper names, as إِلَآهَةُ a name of *the Sun*, when they say الْإِلَآهَةُ, and similarly شَعْرُبُ and الشَّعْرُبُ for *Fate* [8] (A). The gender regarded [with the *pl.* (Aud)] is that of the *sing.* [above] (Aud, A), not of the *pl.* (A), as ثَلَاثَةُ حَمَامَاتٍ *three hot baths* (Aud, A), with the ة, from regard to حَمَامٌ, which is *masc.* (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say ثَلَاثُ حَمَامَاتٍ, regarding the form of the *pl.*: while Ks,

[like the Bdd (Sn),] says "You say *مَرَرْتُ بِثَلَاثِ حَمَامَاتٍ* *I passed by three hot baths*, without a ة, though the sing. [261] is *masc.*"; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the *sing.*, (1) if the numbered be a substantive, is the gender of its form, as *ثَلَاثَةُ أَشْخَاصٍ* *three persons*, meaning *women* [or *men* (Sn)], because *شَخْصٌ* is *masc.*; and *ثَلَاثُ أَعْيُنٍ* *three beings*, meaning *men* [or *women* (Sn)], because *عَيْنٌ* is *fem.* [263, 264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the *num.* (Sn)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of 'Umar Ibn Abi Rabi'a (MN, EC) alMakhzūmī (MN)]

فَكَانَ مَجْتَنِي دُونَ مَنْ كُنْتُ أَتَقِي * ثَلَاثَ شُخُوصٍ كَاعِبَانٍ وَمُعْصِرُ
[And my shield against him that I was afraid of was three persons, two of them having swelling breasts, and the third just entering upon the time of puberty, where *شُخُوصٍ* means *نِسْوَةٌ* *women* (EC),] and the saying [of An Nawwāh alKilābī (EC)]

وَإِنَّ كِلَابًا هَذِهِ عَشْرُ أَبْطُنٍ * وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا الْعَشْرِ
[And verily this Kilāb is ten sub-tribes, and thou art quit of its ten clans, where *أَبْطُنٍ* means *قَبَائِلُ* (EC)]; and IM in the CK makes *وَقَطَعْنَاهُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمًّا*

VII. 160. *And We divided them into twelve tribes, nations*, an instance of it, saying that by the mention of ^{أُمَمًا} the predicament of the *fem.* becomes preponderant, [otherwise, says IUK, ^{إِثْنَيْ عَشَرَ أَصْبَاطًا} would be said, because ^{سِبْطٌ} is *masc.* (Sn)]; but in the CT he makes ^{أَصْبَاطًا} a *subst.* for ^{إِثْنَيْ عَشَرَ}, [the *sp. فِرْقَةً* divisions being suppressed (Sn),] which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC),]

^{ثَلَاثَةُ أَنْفُسٍ وَثَلَاثُ ذَوْنٍ * لَقَدْ جَارَ الزَّيْمَانُ عَلَى عِيَالِي}
 [We are reduced to *three souls*, and we have but *three camels*. *Hard indeed has the time been upon my household!* (EC)], ^{نَفْسٌ} being often used when ^{إِنْسَانٌ} a *human being* is intended by it: (2) if the numbered be an *ep.*, is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., ^{عَشْرُ حَسَنَاتٍ}; and as ^{ثَلَاثَةُ رِبْعَاتٍ} *three middle-sized* [240], when you intend *men*; and similarly ^{ثَلَاثَةُ دَوَابٍّ} *three beasts*, when you intend *males*, because ^{دَابَّةٌ} is *orig.* an *ep.* (A); though some of the Arabs, says IUK, say ^{ثَلَاثُ دَوَابٍّ}, because ^{دَابَّةٌ} is treated as a substantive (Sn). It is only with the *pl.*, however, that the gender of the *sing.* is regarded (A). As for the [collective (Sn)] generic *n.* and the *quasi-pl. n.*, what is regarded with them is their actual gender, so

that the gender given to the *num.* is the converse of what their *pron.* requires. You say (1) [ثَلَاثَةٌ مِنَ الْقَوْمِ *three men* and (A)] ثَلَاثَةٌ مِنَ الْغَنَمِ *three sheep*, with the ة, because you say [كَثِيرٌ قَوْمٌ *many men* and (A)] غَنَمٌ كَثِيرٌ *many sheep* with [the *ep. in*] the *masc.* (Aud, A): (a) so in the Aud: but BD says "In my opinion you say ثَلَاثٌ مِنَ الْغَنَمِ because غَنَمٌ is *fem.*" [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by إِذْ نَفَشْتُ فِيهِ غَنَمُ الْقَوْمِ XXI. 78. *When the men's sheep had strayed into it*: while some say that غَنَمٌ is both *masc.* and *fem.*; and this is necessarily implied by what Dm transmits from IHsh, vid. that the *fem.* generic *ns.* are نَحْلٌ *bees* and بَطٌّ *ducks*, which have no third, because the rest are either necessarily *masc.*, vid. six, مَوْزٌ *bananas*, عِنَبٌ *grapes*, سِدْرٌ *lotre-trees*, رُطَبٌ *fresh ripe dates*, قَمْحٌ *wheat*, and كَلِمٌ *words*, or of both genders, vid. the remaining expressions (Sn): (2) ثَلَاثٌ مِنَ الْبَطِّ *three ducks* [271], with omission of the ة, because you say بَطٌّ كَثِيرٌ *many ducks* with [the *ep. in*] the *fem.*: (3) ثَلَاثَةٌ مِنَ الْبَقَرِ *three head of cattle* or ثَلَاثٌ, because بَقَرٌ has two *dial. vars.*, *masc.* [from regard to the form, or to the sense جَمْعٌ (Sn)], and *fem.* [from regard to the sense جَمَاعَةٌ (Sn)], as إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا II. 65. [257], where تَشَابَهَتْ is read (Aud, A). This holds

good so long as the generic *n.* or *quasi-pl. n.* is neither separated from the *num.* by an *ep.* indicative of the sense, [the *ep.* being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a *pl.* of a *masc.*; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—the first is like your saying ثَلَاثٌ إناثٌ مِنَ الْغَنَمِ *three female sheep* and ثَلَاثَةٌ ذُكُورٌ مِنَ الْبَطِّ *three male ducks*; but the posterior *ep.* has no effect, as ثَلَاثَةٌ مِنَ الْغَنَمِ إناثٌ and ثَلَاثٌ مِنَ الْبَطِّ ذُكُورٌ [271] (A); and similarly the *ep.* not indicative of the sense, as ثَلَاثٌ حِسانٌ مِنَ الْبَطِّ *three pretty ducks*, حِسانٌ being common to *males* and *females* (Dm): and the second is such as ثَلَاثَةٌ رَجُلَةٌ *three pedestrians*, رَجُلَةٌ being a *fem. quasi-pl. n.*, but used as a substitute for آرَجُلٌ as a broken *pl.* of رَجُلٌ, so that its *num.* is made [to indicate by the expression of the 3 in it that the numbered is (Sn)] *masc.*, as would be done with the *pl.* for which it is used as a substitute (A); and similarly, says IUK, ثَلَاثَةٌ أَشْيَاءَ *three things*, أَشْيَاءَ being orig. شَيْئَاءَ on the measure of فَعْلَاءَ [273], but used as a substitute for the *pl.* أَفْعَالٌ, so that, though it is *fem.*, still, since it is used as a substitute for a *pl.* of a *masc.*, the 3 must be expressed in it (Sn). And, [as the form of the *sing.* is not regarded

in the generic and *quasi-pl. ns.*, so (Sn)] also the form of the *sing.* is not regarded when it is a proper name, [but its sense is regarded (Sn),] as ثَلَاثَةُ الطَّلَحَاتِ *the three Talḥas* and خَمْسُ الْهِنْدَاتِ *the five Hinds* [264]. When the numbered has two *dial. vars.*, *masc.* and *fem.*, like حَالٌ *state*, elision and expression [of the ة] are allowable [in its *num.*], as ثَلَاثُ أَحْوَالٍ and ثَلَاثَةُ أَحْوَالٍ *three states* (A).

§. 315. As regards the second matter, i. e., the *sp.* [314], the *nums.* are of four kinds, (1) what does not need a *sp.* at all, vid. وَاحِدٌ *one* and اِثْنَانِ *two*: for you do not say وَاحِدٌ رَجُلٍ, nor اِثْنَانِ رَجُلَيْنِ; while اِثْنَانِ حَنْظَلٍ [278, 313] is a poetic license: (2) what needs a *sp.* in the *gen. pl.*, vid. ثَلَاثَةٌ *three* to عَشْرَةٌ *ten* [below], as عِنْدِي ثَلَاثَةٌ رِجَالٍ وَعَشْرُ نِسَاءٍ *With me are three men and ten women*, except when the *sp.* is the word مِائَةٌ *a hundred*, which must be in the *sing.*, as عِنْدِي ثَلَاثُمِائَةٍ *With me are three hundred*, not ثَلَاثُ مِائَاتٍ, nor ثَلَاثُ مِئِينَ, except in poetic license (Sh), as ثَلَاثُ مِئِينَ الْخَمْرِ [316] (MAd): (3) what needs a *sp.* in the *acc. sing.*, vid. أَحَدٌ عَشَرَ *eleven* to تِسْعُونَ *ninety-nine*, as XII. 4. [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a *sp.* in the *gen. sing.*, vid. مِائَةٌ *a hundred*

and ^{ألف} *a thousand* [below], as ^{عِنْدِي مِائَةُ رَجُلٍ} *With me are a hundred men* and ^{ألف رَجُلٍ} *a thousand men* (Sh). The *nums. pre.* to the numbered are ten, consisting of two sorts, (1) ^{عَشْرَةٌ} *عَشْرَةٌ to ^{ثَلَاثَةٌ} *ثَلَاثَةٌ* [above], which ought to be *pre.* to a broken *pl.* of paucity [316, 317], as ^{سَبْعَةُ أَبْحَرٍ} XXXI. 26. [79, 235, 585]; (2) ^{ألف} *ألف* and ^{مِائَةُ} *مِائَةُ* [above], which ought to be *pre.* to a *sing.*, as ^{مِائَةُ جَلْدَةٍ} XXIV. 2. [62] and ^{ألف سنة} II. 90. *For a thousand years* (Aud).*

§. 316. The *sp.* of ^{عَشْرَةٌ} *عَشْرَةٌ* to ^{ثَلَاثَةٌ} *ثَلَاثَةٌ* is [only (A)] a *gen. pl.* (IH,IM) in form or sense, except in ^{تِسْعِمِائَةٍ} *تِسْعِمِائَةٍ* to ^{ثَلَاثِمِائَةٍ} *ثَلَاثِمِائَةٍ* [below] (IH); and mostly an expression of paucity [315, 317] (IM). The *id. pl.* is either a generic *n.*, like ^{قَمَرٌ} *قَمَرٌ* [254]; or a *quasi-pl. n.*, like ^{رَهْطٌ} *رَهْطٌ* [257] (R). If the *sp.* be a generic *n.* or *quasi-pl. n.*, it is (1) [mostly (R)] governed by *مِنْ* (R,A), as ^{فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ} II. 262. *Then take thou four birds* and ^{مَرَرْتُ بِثَلَاثَةٍ مِنَ الرِّهْطِ} *I passed by three persons* (A), because, though they are in the sense of the *pl.*, still they are in the form of the *sing.*, so that prefixion of the *num.* to them is disliked after the arrangement made for prefixing it to the *pl.* (R): (2) sometimes governed by prefixion of the *num.*, as in ^{وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ} XXVII. 49. *And there were in the city nine persons*, the tradition ^{لَيْسَ فِيهَا دُونَ خَمْسٍ دُونَ صَدَقَةٍ} *There is no poor-*

rate on what is below five camels, and ثَلَاثَةُ أَنْفُسٍ الْحَمِيرِ [314] (A). Akh says that the *num.* may not be *pre.* to them; but this rule is broken by XXVII. 9. and ثَلَاثَةُ أَنْفُسٍ الْحَمِيرِ [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the *sp.* be something else, it is governed by prefixion of the *num.* to it; and ought then to be a broken *pl.* of paucity [315, 317], as ثَلَاثُ أَعْبَدٍ وَثَلَاثُ أَعْبَدٍ three slaves and three handmaids (A). As for its being governed in the *gen.* by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the *num.* is aprothetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a *subst.*, as ثَلَاثَةُ أَثْرَابٍ; or in the *acc.* [as a *sp.* (IY)], as ثَلَاثَةُ أَثْرَابًا, which is a poetic license (IY, R). The *acc.* is anomalous, because the numbered, as before shown [314], is *orig.* qualified, which is the [word] intended; so that, if they put it into the *acc.*, the intended is in the semblance of a complement [19]. And, as for the prefixion [of the *num.*] to the *pl.*, it is because the *post.* is *orig.* qualified, the *num.* being afterwards *pre.* to it for the sake of lightness; while the qualified of ثَلَاثُ three and upwards is *orig. pl.* [314] (R). But, when the *sp.* [*post.* to the *num.* from 3 to 10 (R)] is مِائَةٌ a hundred, it is *sing.* (R, Aud, A), as ثَلَاثُ مِائَةٍ [313] (Aud, A), سَبْعِمِائَةٍ (A), and تِسْعِمِائَةٍ [above]

(Aud); not *pl.* (R). By analogy ثَلْتُ مِثِينَ or مِثِينَ [in the *pl.* (IY, Jm)] should be said (IY, IH), because مِائَةٌ has two *pls.*, one in the semblance of the *perf. pl. masc.*, vid. مِثُونَ [234, 244] (R, Jm); and the other in the semblance of the *perf. pl. fem.*, vid. مِثَاتٌ [234] (Jm). But the *num.* is not *pre.* to the *perf. pl. masc.* [317]; so that only مِثَاتٌ remains (R, Jm), to which the *num.* might be *pre.* in default of the broken *pl.*, as in ثَلْتُ عَوْرَاتٍ XXIV. 57. [240, 317] (R); and, disliking that the *sp.* should follow the *pl.* with the ا and ت after having been accustomed to follow what is in the semblance of the *pl.* with the , and ن , vid. تِسْعُونَ to عِشْرُونَ, they confine themselves to the *sing.*, which besides is shorter (R, Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be *sing.*, and the sense *pl.* (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is كَلُوا فِي بَعْضِ بَطْنِكُمُ الْخ [233] (S, IY), cited by S (IY). But ثَلْتُ مِثِينَ, as (IY, R)]

ثَلْتُ مِثِينَ لِلْمَلُوكِ وَفِي بِهَا * رِدَائِي وَجَلَّتْ عَنْ وَجْهِ الْأَهَانِ
 [By AlFarazdak, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from

the faces of the Ahtams, i. e., the sons of Sinān alAhtam Ibn Sumayy (AKB), or مَثَاتٌ (IY),] occurs in poetic license [315] (IY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete *o. fs.*; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say مَوْرُونٌ with Damm of the م [244] for مَثُونٌ [234]: and some make the م of مَائَةٌ smack somewhat of Damm in the *sing.* also, but do not make the Damm plain; and that is [called] “stifling”: while Akh says that, if you pronounced the م of مَثَاتٌ with Damm, saying مَوَاتٌ, like مَوْرُونٌ, it would be allowable. And some make the ن of مِثْنٍ the seat of inflection, like [the ن of] سِدْنٍ [236]: while Akh says that مِثْنٍ is *orig.* فَعْلَيْنِ, like غَسْلَيْنِ, the ل being elided; so that, according to him, it is *sing.*: but this is of no account, since, if it were *sing.*, مِثْنٍ would be said of a single *hundred*; though perhaps, according to him, it is a *quasi-pl. n.*: and some say that it is [a broken *pl.*, on the measure of] فَعِيلٌ, like عَصِي [243], the last ي being changed into ن [688]. And اَلْبَيْتِي in the saying

وَحَاتِمُ الطَّائِي وَهَابُ الْبَيْتِي

[234], (1) according to Akh, is *orig.* اَلْبَيْتَيْنِ, the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ة, like تَمَرٌ from تَمَرَةٌ [254]; but this is

not correct, since the regular form would then be مَائِي, like مَعِي, as you say لَيْتِي from لَيْتٌ [Note on p. 900, l. 21], and طَبِي from طَبَةٌ [244]: (3) is sometimes said to be orig. مَتِي, like كَلِيبٌ [237, 255, 257], the ف being pronounced with Kasr, as in رَغِيفٌ and شَعِيرٌ [368], because the ع is a guttural letter; and to be then contracted [into أَلَيْتِي] on account of the rhyme: but مَتِي has not been heard; so that this requires consideration (R). IM says in the Tashīl “And أَلْفٌ is peculiar in being used as a *sp.* [for any *num.*] without restriction; whereas مِائَةٌ is used as a *sp.* for only ثَلَاثٌ and إِحْدَى عَشْرَةَ and their *cats.*”: as مِائَةُ أَلْفٍ *a hundred thousand*, أَحَدُ عَشَرَ أَلْفًا *eleven thousand* and عِشْرُونَ أَلْفًا *twenty thousand*, and as ثَلَاثُمِائَةٍ *three hundred*, خَمْسُمِائَةٍ *five hundred*, إِحْدَى عَشْرَةَ مِائَةً *eleven hundred*, and خَمْسَ عَشْرَةَ مِائَةً *fifteen hundred* (Sn). سِتْمِائَةٍ and ثَلَاثُمِائَةٍ must be written united, because the *l* of [the *pre. n.* in] ثَلَاثُمِائَةٍ is elided, and the union is made a compensation for the elision: while the *o. f.* of [the *pre. n.* in] سِتْمِائَةٍ is سِدْسٌ [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The *sp.* of أَحَدُ عَشَرَ *eleven* to تِسْعَةٍ

٩٩ *ninety-nine* is an *acc. sing.* (IH). It is put into the *acc.* because of the impossibility of prefixing [the *num.*] to it. In the case of [the *nums.*] from أَحَدَ عَشَرَ *eleven* to تِسْعَةَ عَشَرَ *nineteen*, this [impossibility] is because the Arabs dislike three things to be made like one *n.* [110]. For, though they say أَحَدَ عَشَرَ زَيْدٍ *Zaid's eleven* and خَمْسَةَ عَشَرَ *thy fifteen*, prefixion being allowable except in the case of اثْنَا عَشَرَ [210, 318], still this is not like that, because the *post.*, when a *sp.*, is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the *post.* in خَمْسَةَ عَشَرَ زَيْدٍ *Zaid's fifteen* is different from the first, so that this is not like making three things to be ideally one. And, in the case of عِشْرُونَ *twenty* and its *cat.*, the impossibility is because the ن may not be elided on account of the prothesis, since it is not really the ن of the *pl.*, but is assimilated to it; while prefixion is not possible with retention of the ن, because of its resemblance to the ن of the *pl.* [110]. Sometimes such [phrases] as عِشْرُونَ دِرْهَمٍ *twenty dirhams* and أَرْبَعُونَ ثَوْبٍ *forty garments* occur; but they are rare. And the *sp.* is in the *sing.* because, when governed in the *acc.* as a *sp.*, and therefore in the semblance of the *obj.*, which is a complement, it does not remain like the

qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding *num.*, and the *sing.* is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its *o. f.*, when it was qualified, is still observed; so that, in most cases, only it, and not the *num.*, is qualified, as *عِنْدِي عِشْرُونَ رَجُلًا شَجَاعًا*
With me are twenty brave men, because it is the [word] intended as respects the sense, while the *num.*, though made to precede it, is like a qualification of it; just as it is qualified when it is *post.*, as *إِنِّي أَرَى سَبْعَ بَقَرَاتٍ*
 XII. 43 *Verily I see seven fat kine* [317]: but qualification of the *num.* is also allowable, though rare (R). As for VII. 160. [314], *أَسْبَاطًا* in it is [not a *sp.*; but (Sh)] a *subst.* for *اِثْنَتَيْ عَشْرَةَ*, the *sp.* being suppressed, i. e., *فِرْقَةً* [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if *أَسْبَاطًا* were a *sp.*, the two *nums.* would be made *masc.*, because *سِبْطٌ* [*sing.* of *أَسْبَاطٌ* (Tsr)] is *masc.* (Aud, A); while the *sp.* would be made *sing.* (A), because it is the *sp.* of a *comp.* [*num.*] (Sn). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that *أَسْبَاطًا* is a *sp.*; but that the mention of *أُمَمًا* makes the predicament of feminization preponderate (Aud, A) in *أَسْبَاطًا* (Tsr), as the mention of *كَاعْبَانٍ* and *مُعْصِرٌ* makes it preponderate in

ثَلَّثَ شُخُوصِ الْخِ [314] (Aud), because اَسْبَاطًا is qualified by اُمَمًا *pl.* of اُمَّةٌ *a nation*. And Hf says that اَسْبَاطًا may be *ep.* of فِرْقَةٍ, the qualified having been suppressed, and the *ep.* put into its place [149]; and that the *num.*, when applied to اَسْبَاطًا, is made *fem.* because اَسْبَاطًا is *i. q.* فِرْقَةٍ *divisions*. But Fr holds that the *sp.* may be in the *pl.*; and the text appears to be evidence for him (Tsr). This *sp.* may not be separated [from the *num.*], اَلْعَلَى اَنِّى الْخِ [86] being a poetic license (A). The *sp.* of مِائَةٍ *a hundred* and اَلْفٌ *a thousand*, of their *du.*, and of the *pl.* of اَلْفٌ, is a *gen. sing.* (IH). مِائَةٍ, when *post.* to ثَلَّثَ and its *cat.*, is not pluralized in the *num.*, as above shown. But, if not *post.* to ثَلَّثَ and its *cat.*, it is pluralized; and that *pl.* is *pre.* to the *sing.*, as مِائَتُ رَجُلٍ *hundreds of men*. The *sp.* is put into the *gen.* because this is the *o. f.*, as we mentioned in the case of such as ثَلَّثَةُ رَجَالٍ [314]. And it is made *sing.* because they are emboldened to this by the fact that the *sp.* governed in the *acc.* is in the *sing.*; while the *sing.* is lighter than the *pl.*, and the *num.* is sufficient indication of the plurality, the *multitude* and *plurality* being greater and more notorious in this scale than in the scale of the units, because [the *pl.* appropriate to] the scale of the units is the *pl.* of paucity [235, 315, 317], the predicament of which, according to them, is that

of the *sing.* in many things, such as their making its *dim.* according to its form [285], and developing another broken *pl.* from it [256] ; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the *sp.* of مِائَةٌ is (1) a [*gen.*] *pl.* (R, Aud, A), by assimilation of مِائَةٌ to عَشْرَةٌ, since it is *ten times ten* (Sn), as in the reading of Ḥamza and Ks وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ XVIII. 24. *And they tarried in their cave three hundred years* [below] (Aud, A), where Ubayy reads سَنَةً (K) : (2) an *acc. sing.*, [anomalously (A),] as

إِذَا عَاشَ الْفَتَى مِائَتَيْنِ عَامًا * فَقَدْ ذَهَبَ اللَّذَازَةُ وَالْفَتَاءُ

(R, Aud, A), by Rabī' Ibn Dabū' al-Fazārī, *When the young man lives two hundred years, pleasure and youth have gone* (MN, AKB). And IK allows أَلْبَاءُ دِرْهَمًا the hundred dirhams and أَلَاْفُ دِينَارًا the thousand dinārs (A). IH says very happily “ ثَلَاثَ سِنِينَ in the reading “ ثَلَاثَ مِائَةٍ Sِنِينَ XVIII. 24. [above], with Tanwīn, which “ is transmitted from others than Ḥamza and Ks [and “ Ubayy], is a *subst.* [for ثَلَاثَ مِائَةٍ (B)], not a *sp.*, otherwise “ two anomalies, putting the *sp.* of مِائَةٌ into the *pl.*, “ and governing it in the *acc.*, would ensue ; so that it is “ as though وَلَبِثُوا سِنِينَ were said [151]. And أَسْبَاطًا in “ VII. 160. [above] is similar, otherwise the anomaly

"of putting the *sp.* into the *pl.* would ensue. Zj says
 "that, if سِنِينَ were governed in the *acc.* as a *sp.*, it would
 "be necessary that they should have tarried *nine hundred*
 "*years*, because it is understood that the *sp.* of مِائَةٌ is one
 "of a *hundred*, as مِائَةُ رَجُلٍ *a hundred men*, where رَجُلٍ is
 "one of the مِائَةُ ; so that, if سِنِينَ were a *sp.*, it would be
 "one of ثَلَاثَ مِائَةٍ ; and, سِنِينَ being at least *three* [234],
 "it would be as though *three hundred times three years*,
 "which are *nine hundred years*, were said. And this is
 "equally applicable to VII. 160., where, if أُسْبَاطًا *tribes*
 "were a *sp.*, they would be *thirty-six*, according to his
 "opinion. This, however, which Zj mentions, is also an ob-
 "jection to the reading of Hamza and Ks ثَلَاثَ مِائَةٍ سِنِينَ
 "with prefixion, سِنِينَ being, according to them, nothing
 "but a *sp.*, although it is not governed in the *acc.*; while
 "there is no doubt that the reading of the majority
 "is more regular, according to the GG, than the
 "reading of these two. But what Zj mentions does not
 "necessarily follow, because what he mentions is peculiar
 "to the case where the *sp.* is *sing.*; whereas, when it is a
 "*pl.*, the intention in it is like the intention in the *sp.*
 "occurring as a *pl.* in ثَلَاثَةُ أَقْوَابٍ [314]. Moreover the *o. f.*
 "in the whole is the *pl.*, the *sing.* being deviated to only
 "for a [special] cause, as before shown ; so that, when the
 "*sp.* is used in the *pl.*, it is used according to the *o. f.*;

“while what Zj says would necessarily follow only if “what is used in the *pl.* were used as the *sing.* is used, and “does not hold good when the *pl.* is used according to its “*o. f.* in what the *num.* is applied to.” This is the end of IH’s remarks. When you qualify the *sing. sp.*, you may observe the form or sense [of the qualified] in [regulating the number of] the *sp.*, as ثَلَاثُونَ رَجُلًا طَرِيفًا *thirty witty men* or طَرَفَاءَ, and مِائَةٌ رَجُلٍ طَوِيلٍ *a hundred tall men* or طَوَالٍ, whence فِيهَا ائْتَنَانِ الْحِ [78] (R). And, if the rest of the *apposs.* be like the *ep.*, then اَسْبَاطًا in the text may be a *subst.* for the elided *sp.* فِرْقَةً [above], by observance of the sense (Sn). Fr allows سِنِينَ to be a *sp.* on the principle of فِيهَا ائْتَنَانِ الْحِ [above], where سُودًا, which is a *pl.*, occurs as [*ep.* of the *sing.* (AKB)] *sp.* [حَلَبَةً (AKB)], because the *ep.* and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as يَا زَيْدُ الطَّوِيلُ *O tall Zaid* [49], while يَا الطَّوِيلُ would not be allowable [52] (IY). Sand many of the GG dislike the *sp.* of the *num.*, in any scale whatever, to be an *ep.* [317], as مِائَةٌ أَبْيَضَ and أَحَدٌ عَشَرَ طَوِيلًا and سَبْعَةٌ طَوَالٍ, because what is intended from the *sp.* is *unequivocal designation*, which is non-existent in such *eps.* as these. But, if the *ep.* be peculiar to some genera, it is not dis-

liked, as ثَلَاثَةُ عُلَمَاءَ *three learned men* and مِائَةُ فَاضِلٍ *a hundred erudite men*. This is like what we said on هَذَا الْأَبْيَضُ and هَذَا الْعَالَمُ [148] (R).

§. 317. The *sp.* of [the *num.* from] 3 to 10 is mostly a broken *pl.* [315,316]. As for the sound *pl.*, (1) if it be an *ep.* [316], it does not occur as a *sp.* of the *num.*, according to S, except extraordinarily, ثَلَاثَةُ مُسْلِمِينَ not being said, nor ثَلَاثُ مُسْلِمَاتٍ, since the object of the *sp.* is *particularization of the genus*, while the *eps.* are deficient in this meaning, because most of them denote *generality*, for which reason you do not say in the broken *pl.*, when an *ep.*, ثَلَاثَةُ ظُرَفَاءَ: (2) if it be not an *ep.*, then, (a) if it be a proper name, it seldom occurs as a *sp.*, because the *pl.* of the proper name must contain the J [13]; while, the most important object of the *sp.* of the *num.* being *explanation of the genus*, not *individuation*, the *sp.* of the *num.* is mostly *indet.*, even if it be a *gen.*, for which reason ثَلَاثُ الزَّيْدِيْنَ *the three Zaid's* and ثَلَاثُ الزَّيْنَبَاتِ *the three Zainabs* are rare: (b) if it be not a proper name, then, (a) if it have a broken *pl.*, the sound is not used as a *sp.* in most cases, ثَلَاثُ كِسْرَاتٍ [238] not being said, but ثَلَاثُ كِسْرٍ [238,239], because the sound is seldom used as a *sp.* of the *num.* in any other position than this; but XII. 43. *And seven green ears of corn* وَسَبْعُ سُنْبَلَاتٍ خَضِرٍ

[below] occurs, notwithstanding the existence of سَنَابِلُ :
 (b) if it have no broken *pl.*, the sound is used as a *sp.*, as XXIV. 57. [240,316] (R). The *num.* from 3 to 10 is *pre.* to the sound *pl.* [in three cases (A)], (1) when the broken *pl.* of the word is neglected, as سَبْعَ سَمَوَاتٍ II. 27. *Seven heavens* and XII. 43. [316]: (2) when the *pl.* is in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, as وَسَبْعَ سُنْبُلَاتٍ XII. 43. [above], which is in the vicinity of سَبْعَ بَقَرَاتٍ XII. 43. [316] (Aud, A): (3) when the other [*pl.*] is seldom used, as ثَلَاثُ سَعَادَاتٍ *three Su'āds*, which is allowable because سَعَائِدُ is rare; but ثَلَاثُ سَعَائِدَ also is allowable. The sound *pl.* is preferable in these two last [cases]; and is necessary in the first, because the other [*pl.*] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, the *num.* is not *pre.* to the sound *pl.*, except rarely, as ثَلَاثَةُ أَحْمَدِينَ *three Ahmads* and ثَلَاثُ زَيْنَبَاتٍ *three Zainabs* (A), more often أَحْمَدٌ and زَيْنَبٌ (Sn). But prefixion to the sound *pl.*, when an *ep.*, is weak, as ثَلَاثَةُ صَالِحِينَ *three righteous men*, the best [construction] being apposition as an *ep.*, and next the *acc.* as a *d. s.* (A). The *sp.* of 10 and what is below it [to 3 (IY)] ought to be a *pl.* of paucity [235,

315, 316], in order that it may correspond to the *num.* of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a *pl.* of paucity, or only a *pl.* of multitude, the *num.* is *pre.* to it, as *ثَلَاثَةُ أَقْلَامٍ* *three pens* [237, 242] and *أَرْبَعَةُ رِجَالٍ* *four men* [235, 237]. If however, it have both *pls.*, the *num.* is mostly *pre.* to the *pl.* of paucity, in order that the numbered may correspond to the *num.* in paucity, as *ثَلَاثَةُ أَجْبَالٍ* *three mountains* [237]. But *ثَلَاثَةُ قُرُوءٍ* II. 228. [below] occurs, notwithstanding the existence of *أَقْرَاءٌ* [235]; though it is not regular. Mb indeed says that such as *ثَلَاثَةُ كِلَابٍ* *three dogs* is regularly allowable, as being renderable by *ثَلَاثَةُ مِنْ كِلَابٍ*; but this is not well-known (R). The *num.* from 3 to 10 is *pre.* to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as *ثَلَاثُ جَوَارٍ* *three girls*, *أَرْبَعَةُ رِجَالٍ* *four men*, and *خَمْسَةُ دِرَاهِمٍ* *five dirhams*: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since *أَقْرَاءٌ* is anomalous as *pl.* of *قُرُوءٌ* with Fatḥ [below]; and the second as in *ثَلَاثُ شُشُوعٍ* *three shoe-latchets*, since *أَشْشَاعٌ* is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,

vid. that some mention أَقْرَاءَ as *pl.* of قَرَّ with Damm of the ق, in which case it is not anomalous; and (2) that قَرَّ with Fath [above] has a regular formation of paucity, vid. أَقْرَوُ, because أَفْعُلْ is regular in فَعْلٌ with Fath of the ف, and quiescence of the ع, when sound in the ع, as here. And the language of [R and] BD is that, if the *sing.* of the *sp.* has a *pl.* of paucity not neglected, the *sp.* is mostly put in the *pl.* of paucity, as ثَلَاثَةُ أَجْبَلٍ *three mountains* [237] and خَمْسُ آكُمٍ *five mounds* [238, 254]; but is sometimes put in the *pl.* of multitude, as in II. 228., notwithstanding the occurrence of أَقْرَاءَ [above] (Sn).

§. 318. When you go beyond 10, you put two words, (1) the unit, vid. تِسْعَةٌ *nine* and what is below it, which are all *uninfl.* upon Fath, except (a) اِثْنَانٍ and اِثْتَنَانٍ [below], these being *infl.* like the *du.*; and (b) ثَمَانِي [319]; (2) عَشْرَةٌ *ten* [319], which is *uninfl.* upon Fath unrestrictedly (Aud). As for the last member [of the *comp. num.* (Sn)], the cause of its uninflectedness is its implying the sense of the *con.* (A), i. e., the , [209, 210] (Sn). And, as for the first, the cause of its uninflectedness is the last member's standing towards it in the place of the ة of femininization, [or rather its own standing in the place of what precedes the ة of femininization (Sn),] in respect of inseparability from Fath. For that reason the

first member of *إِثْنَا عَشَرَ* [below] and *إِثْنَا عَشَرَ* is *infl.*, [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the *ن* [290,308], and what precedes the *ن* is the seat of inflection, not of uninflectedness (A). Some say that the first member is *uninfl.* because it is like part of the word (Sn). It is plain, from what we have mentioned [314], that you say *أَحَدَ عَشَرَ عَبْدًا* eleven male slaves and *إِثْنَا عَشَرَ رَجُلًا* twelve men, with both [members of the *comp.*] in the *masc.*; and *ثَلَاثَةَ عَشَرَ عَبْدًا* thirteen male slaves, with the first in the *fem.*, and the second in the *masc.*: and *إِحْدَى* eleven female slaves and *إِثْنَا عَشَرَ جَارِيَةً* twelve girls, with both in the *fem.*; and *ثَلَاثَ عَشَرَ جَارِيَةً* thirteen girls, with the first in the *masc.*, [and the second in the *fem.*] (Aud). The KK allow the first member to be *pre.* to the last member of the *comp.*, [the first being then *infl.* according to the *ops.*, and the last always in the *gen.* (Sn),] as *هَذِهِ خَمْسَةُ عَشَرَ* These are fifteen (A), whence *كُلِّفَ مِنَ الْخَمْسَةِ* [below] (Sn); and approve of that when [the last member of (Sn)] the *comp.* is *pre.*, as in *ثَمَانِيَةَ عَشَرَ* thy fifteen [below]. The *num.* is sometimes *pre.* to the owner of the numbered; and then dispenses with a *sp.*, as *هَذِهِ* *أَحَدَ عَشَرَ زَيْدٍ* These are Zaid's eleven (A), because, when you say *عِشْرُونَ* thy twenty, you address him that knows the

twenty attributed to him, while you do not say عَشْرُو زَيْدٍ *Zaid's twenty* to any but those who know *Zaid* and his *twenty* (Dm). That is done with all the *comp. nums.*, except اِثْنَا عَشَرَ [316] (A) and اِثْنَتَا عَشْرَةَ; and similarly with the uncompounded, as مِائَةُ زَيْدٍ *Zaid's hundred* (Sn). One says أَحَدَ عَشَرَ [210] and ثَلَاثَةَ عَشَرَ *thy thirteen*: but not اِثْنَا عَشَرَ, because the عَشَرَ of اِثْنَا عَشَرَ [above], being equivalent to the ى of the *du.* [290], is not combined with prothesis [110]; nor اِثْنَانِ, lest it be mistaken for the prefixion of اِثْنَانِ *two* without composition (A). And, if a *comp. num.* be *pre.*, the uninflectedness remains (IM) unaltered in both members, as أَحَدَ عَشَرَ مَعَ أَحَدَ عَشَرَ زَيْدٍ *Thy eleven are with Zaid's eleven*, with Fath of both members. This is the most frequent method, because the uninflectedness remains with the ا and ل, by common consent, and so therefore with prothesis [210]. The second method is that the last member should be *infl.*, the composition remaining, as in بَعْلَبَكُ (A), though بَعْلَبَكُ is diptote [4,215], because of the presence of the two causes [18], contrary to أَحَدَ عَشَرَ, because it is not a proper name (Sn). This method is transmitted by S from some of the Arabs, as أَحَدَ عَشَرَ مَعَ أَحَدَ عَشَرَ زَيْدٍ [with Fath of the د of أَحَدَ in both cases, and Damm of the ر in the first عَشَرَ, and Kasr of the ر in the second (Sn)]; and is indi-

rated by IM's saying (A), But the last member is sometimes *infl.* (IM): and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their *o.f.* in inflection (A). This reason is not said to require inflection of the first member also, because the *pre.* is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the *pre.* aggregate, the inflection appears in it (Sn). In the Tashīl, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the *uninfl.* is sometimes *pre.*, as كَمْ رَجُلٍ عِنْدَكَ *How many a man is with thee!* [225] and مِّنْ لَّدُنْ حَكِيمٍ خَبِيرٍ XI. 1. *From a wise, knowing One* [205] (A). But IUK remarks that it is said by some to be, according to S, a weak *dial.*; and that, since it is authorized as a *dial.*, to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be *pre.* to the last, the uninflectedness of both being removed, as مَا فَعَلْتَ مَآ فَعَلْتُ *What have thy fifteen done?*, transmitted by Fr; though IM mentions in the Tashīl that it is not to be copied, contrary to the opinion of Fr. "بُتْمَانِي عَشْرَةً", says IM in the Tashīl, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as

كَلَّفَ مِنْ عَنَانِهِ وَشَقَّقَتْهُ * بِنْتُ ثَمَانِي عَشْرَةً مِنْ حِجَّتِهِ

[above], i. e. مِنْ عَامَةٍ , [He was overtaken], on account of his weariness and distress, with a girl of eighteen of his years (MN),] “is not allowable, by common consent”. His assertion, however, of “common consent” requires consideration; for [others transmit that (MN)] the KK allow the first member to be *pre.* to the last member of the *comp.*, unrestrictedly, [i. e., in poetry or elsewhere (MN), whether the aggregate be *pre.* or not (Sn),] as before noticed (A).

§. 319. The ش of عَشْرَةٌ , [when compounded (R), in the *fem.* (IH,IA,A),] is pronounced with (1) Kasr by [the Banū (M)] Tamīm (M,IH,IM), as إِحْدَى عَشْرَةَ eleven (IY,A), and ثِنْتَا عَشْرَةَ twelve to تِسْعَ عَشْرَةَ nineteen (IY), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Hījāzis (M, R, Aud, A); which is the chastest *dial.* (R, A): (a) since they dislike the succession of four Fathas in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatha, the Tamīmīs deviate from Fath to Kasr of its medial; while the Hījāzis deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the *nums.*, whence their saying أَحَدٌ and وَاحِدٌ, but إِحْدَى upon the measure of فِعْلَى [322]; and عَشْرٌ and عَشْرَةٌ, but عِشْرُونَ with Kasr of its initial

[234, 320]; and *ثَلَاثِيَّةٌ* to *تِسْعِيَّةٌ*, not *ثَلَاثِيَّاتٍ*, nor *أَرْبَعِيَّاتٍ*, except anomalously [316] (IY): (3) Fatḥ (IY, R, A) by some (A), which is the *o.f.* (IY,A), and is read by AlA'mash in IL. 57. [211] (IY), because the composition is accidental; but this is rare (R). In the *masc.*, however, the ش is pronounced with Fatḥ (A). The ع of *عَشَرَ* [in the *masc.*, as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatha on the final of the unit (R), in what is virtually one *n.* (K on XII. 4.),] as *أَحَدَ عَشَرَ* (R,A) and *ثَلَاثَةَ عَشَرَ* (R), and so on (A), to *تِسْعَةَ عَشَرَ* (K); contrary to *إِثْنَا عَشَرَ* [210] (R), lest two quiescents be combined (K): and so Abū Ja'far reads [*أَحَدَ عَشَرَ* in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Ḥafṣ, reads *إِثْنَا عَشَرَ شَهْرًا* IX. 36. [83], though it involves a combination of two quiescents (A). Dm says "If it be said 'How may the ف of the *n.* be made quiescent?', we say that, when the ه of *هُوَ* and *هِيَ* may be made quiescent after the و and the ف [670], this is more fitting" (Sn). The ي [of *ثَمَانِي* (And, A) occurring in the *num.* of the *fem.* (Sn), when compounded (A) in *ثَمَانِي عَشْرَةَ* (M, IH),] is (1) pronounced

with Fatḥ (M, IH, Aud, A) by most of the Arabs (M), who treat *عَشْرَةَ ثَمَانِي* like *ثَلَاثَةَ عَشَرَ* and *أَرْبَعَةَ عَشَرَ*, because the cause [209] is one (IY): (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the *comp.* is heavy by reason of the composition (R), as the *ي* is [necessarily (R)] made quiescent in *مَعْدِي كَرِبُ* (IY, R, Sn), *قَالِي فَلَا* [215] (IY, R), and *بَادِي بَدَا* [208, 213] (R): (3) seldom (Aud), anomalously (IH), elided; while the *ن* is pronounced with Fatḥ (IH, Aud, A), because of the composition (Sn), since the *ي* tolerates Fatḥa on account of its lightness, as in *رَأَيْتُ الْقَاضِي* *I saw the judge* [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] *ي* (R, Sn): and hence the saying [of *AlA'shà* (KF)]

وَلَقَدْ شَرِبْتُ ثَمَانِيَا وَثَمَانِيَا * وَثَمَانِ عَشْرَةَ وَاثْنَتَيْنِ وَأَرْبَعًا
And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly *ثَمَانِي عَشْرَةَ*, the *ي* being elided according to the *dial.* of those who say *طَوَالَ الْأَيْدِ* *long in the hands* (Jh, KF), as says the poet [Muḍarris Ibn Rib'ī alAsadī (Jsh)]

فَطَرْتُ بِمَنْصِلِي فِي يِعْمَلَاتٍ * دَوَامِي الْأَيْدِ يَخْضِطُنَ السَّرِيحَا
 [below] (Jh) *And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground* (Jsh). But, after elision of the *ي*, Fatḥ is better than Kasr of the *ن*, in order that *ثَمَان* may agree

with its sisters, because, when compounded with عَشْرَةٌ they are pronounced with Fath of the finals (R). And sometimes also, when ثَمَانٍ is not compounded, its ي is elided, its inflection being placed upon the ن, as in the saying of the poet

لَهَا ثَمَانِيَا أَرْبَعٌ حَسَنٌ * وَأَرْبَعٌ فَتَغْرَهَا ثَمَانٌ

[below] (R, A) *She has four beautiful central incisors, two above, and two below, and four lateral incisors, two on the right, one above, and one below, and similarly on the left, so that her front-teeth are eight* (AKB), and the tradition ثَمَانٍ رَكْعَاتٍ [below] with Fath of the ن (R). That is like the reading of some وَلَهُ الْجَوَارُ الْمُنَشَّاتُ LV. 24. *And His are the ships with sails raised aloft,* with [elision of the ي and (K, B)] Damm of the ر (A). But II in the D disapproves the elision of this ي (AKB). The correct method, [says he,] is to retain it, because the ي in ثَمَانٍ is the ي of the defective, which is expressed in prothesis and in the acc., like the ي of قَاضٍ [16]. And, as for AlA'shà's saying وَلَقَدْ شَرِبْتُ الْحَمْرَ [above], he elides the ي in it by poetic license, as it is elided from the det. defective in فَطِرْتُ بِمَنْصِلِي الْحَمْرِ [above], i. e., الْإَيْدِي; while, in cases of poetic license [below], one is allowed to elide the ي s from the finals of words, contenting oneself with the Kasra indicative of them, as in the saying of the Rājiz

كَفَّانَ كَفٌّ لَا تَلِيْقُ دِرْهَمًا * جُودًا وَأُخْرَى تُعْطِي بِالسَّيْفِ دَمًا

Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword

(D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this *ي* in poetry; and that

Th cites *لَهَا ثَنَائِيَا أَلْح* [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry]

requires consideration; and H's saying "in cases of poetic license" [above] is open to the objection that the

elision occurs in the *Kur*, as *وَاللَّيْلُ إِذَا يَسِرُّ* LXXXIX. 3.

And by the night when it goes away, and cannot therefore be reckoned a poetic license (CD): and the truth is that

it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the *Ṣaḥīḥ* of

Muslim in the chapter of Eclipse, on the authority of Ibn 'Abbās, who says *صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ*

كَسَفَتِ الشَّمْسُ ثَمَانِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ *The Apostle of*

God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations

(AKB). And sometimes that is done with *رَبَاعٍ* *shedding*

the lateral incisor tooth, *جَوَارٍ* *ships* [above], and their like

(R).

§. 320. The *num.* to whose end the *و* and *ن* are affixed, as *عِشْرُونَ* *twenty* and [its *cat.*, vid. (IY)] *ثَلَاثُونَ*

thirty [and *أَرْبَعُونَ* *forty* to *تِسْعُونَ* *ninety*, which are in the form of the *pl.* (IY)], are of common gender, by predominance [of the side of the *masc.* (IY)], as in

دَعَتْنِي أَخَاهَا بَعْدَ مَا كَانَ بَيْنَنَا * مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْآخَوَانِ
(M), by 'Abd ArRaḥmān Ibn AlḤakam (CD), *She called me her brother after that there had been between us that matter which brother and sister do not do* (AAz). It is a rule [of Arabic (D)] that, when the *masc.* and *fem.* are combined (D, IY), the predicament of (D) the *masc.* predominates (D, IY, BS) over the *fem.* (D, BS), as in AlFarazdak's saying لَنَا قَبْرَاهَا الْحَجَّ [247] (BS), because it is the *o. f.* [263] (D, IY), the *fem.* being a *deriv.* from it. This rule is universally observed except in two cases, (1) *ضَبْعَانِ* *two hyenas*, when you mean a *male* and a *female*; for you form the *du.* from the *fem.*, not the *masc.*, in order to escape from the combination of *augs.*: (2) the *cat.* of the date [below] (D). They say that the *fem.* predominates over the *masc.* in two cases, (1) *ضَبْعَانِ* as *du.* of *ضَبْعٌ* for the *fem.* and *ضَبْعَانِ* for the *masc.*; for the Arabs do not say *ضَبْعَانَانِ* [228]: (2) the *date*; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be

combined [in existence, as in the first *ex.*, or in expression, as in the coming *ex.* (DM)]; and that the predicament of one should then be applied to the other : whereas *night* and *day* are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the *fem.* over the *masc.* in dating (DM)] is your saying كَتَبْتُ لثَلَاثِ بَيْنَ يَوْمٍ وَلَيْلَةٍ *I wrote it after three nights and days* (ML), meaning that some of the *three* were *days*, and some *nights* (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a *num.* specified by a *masc.* and a *fem.*, both irrational, and separated from the *num.* by the word بَيْنَ , as in فَطَأْتُ ثَلَاثًا بَيْنَ [below] (ML). The *num.* specified by a *masc.* and a *fem.* together is (1) separated from them by the word مِنْ or بَيْنَ [or both combined (AKB)], in which case predominance is given to the *masc.*, as اشْتَرَيْتُ عَشْرَةَ بَيْنَ *I brought ten male and female slaves* [below] and رَأَيْتُ خَمْسَةَ عَشَرَ مِنَ النِّوَقِ وَالْجِبَالِ *I saw fifteen she-*

camels and he-camels; unless the two *sps.* be *يَوْم* and *لَيْلَة* [314], in which case predominance is given to the *fem.*, as *فَطَافَتْ ثَلَاثًا بَيْنَ يَوْمٍ وَلَيْلَةٍ * وَكَانَ النَّكِيرُ أَنْ تُضِيفَ وَتَجَارَا* [By AnNābigha alJa'dī, describing a wild cow, whose young one had been devoured by a wild beast, *Then she went round about, for three days and nights, seeking for him, and the display of grief was that she yearned and lowed* (AKB)], since dating is based upon *nights*, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the *days* and *nights*, the expression follows the *fem.*, as *أَقَامَ فُلَانٌ خَمْسًا* *Such a one abode five days*, whence *يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا* II. 234. *They shall compel themselves to wait four months and ten days* [314]: (a) you make the *fem.* predominate only for that reason, and because of the separation, since, with separation, the *sp.* is, as it were, not mentioned: S says (R), *خَمْسَةَ عَشَرَ مِنْ بَيْنَ يَوْمٍ وَلَيْلَةٍ* is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two *sps.*] by these two words, in which case, (a) if the *num.* be *pre.* to the numbered, predominance is given to the foremost, as *خَمْسَةُ خَمْسِ آَمٍ وَأَعْبِدَ* *five male and female slaves* and *خَمْسِ آَمٍ وَأَعْبِدَ* *five females and male slaves*, since the prefixion to it imports an excess of peculiarity [to it]; and so in the *num.* to which this *pre. num.* is coupled, as *ثَلَاثَةُ وَمِائَةِ رَجُلٍ وَامْرَأَةٍ*

a hundred and three men and women and ثَلَاثُ مِائَةٍ وَثَلَاثُ نَاقَةٍ وَثَلَاثُ جَمَلٍ *a thousand and three she-camels and he-camels* :
 (b) if the numbered be in the acc. as a sp., then,
 (a) if the masc. sp. be rational, whether the fem. be rational or not, the masc. is regarded, as خَمْسَةَ عَشَرَ امْرَأَةً خَمْسَةَ وَعِشْرُونَ نَاقَةً وَرَجُلًا *fifteen women and men and* five and twenty she-camels and men, from respect for the masc. gender conjoined with reason ; (b) if the masc. be not rational, the foremost is regarded, as ثَلَاثَةَ عَشَرَ جَمَلًا وَثَلَاثَةَ عَشَرَ بَيْتًا وَرَبْوَةً *thirteen he-camels and she-camels, fourteen houses and porches, and* four and twenty days and nights. When the two sps. are يَوْمٌ and لَيْلَةٌ , as سَرْتُ أَرْبَعَةَ عَشَرَ يَوْمًا وَلَيْلًا *I journeyed fourteen days and nights*, what is meant is *fourteen days and fourteen nights*, because with the nights are days equal to them in number : whereas [the sps. in] خَمْسَةَ عَشَرَ جَمَلًا وَثَلَاثَةَ عَشَرَ بَيْتًا وَرَبْوَةً *fifteen he-camels and she-camels* are not like that ; but the sense is that the aggregate number of male and female slaves is ten, some of the ten being male and some female slaves ; and they may be equal, five male and five female, or unequal. The indet. post. to بَيْنَ in such a case as this, i. e., in the position of division, is intended to denote *genus* ; and the word بَيْنَ is metaphorically adapted

from the local *adv.* : so that الْقَوْمُ بَيْنَ رَجُلٍ وَامْرَأَةٍ *The people are men and women* means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is *between* two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عِشْرُونَ and its *cat.*, but that coupling is necessary, as خَمْسَةٌ وَعِشْرُونَ [313], not خَمْسَةٌ عِشْرِينَ [325], perhaps because of the ambiguity in such as رَأَيْتُ خَمْسَةً عِشْرِينَ رَجُلًا, which might mean *I saw the five of*, i. e., *belonging to, twenty men* (A). بَضْعٌ pronounced with Kasr, but by some of the Arabs with Fath, of the ب, means *from three to nine* (Jh, R). IM says in the CK that بَضْعَةٌ and بَضْعٌ have the predicament of تِسْعَةٌ and تِسْعٌ, whether uncompounded or compounded, and have عِشْرُونَ and its *cat.* coupled to them, as لَبِثْتُ بَضْعَةَ أَعْوَامٍ *I tarried some odd years* and بَضْعَ سِنِينَ, and عِنْدِي بَضْعَةُ عَشْرٍ غُلَامًا *I have ten and odd men-servants* and بَضْعَ عَشْرَةِ أُمَّةٍ *ten and odd maid-servants*, and بَضْعٌ وَعِشْرُونَ كِتَابًا *twenty and odd books* and بَضْعٌ وَعِشْرُونَ صَحِيفَةً *twenty and odd volumes*; and that بَضْعَةٌ means from ثَلَاثَةٌ to تِسْعَةٌ, and بَضْعٌ from ثَلَاثٌ to تِسْعٌ (A). Jh says (R), When you pass beyond عَشْرَةٍ, away goes بَضْعٌ; so that you do not say بَضْعٌ وَعِشْرُونَ (Jh,

R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet **الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً** *Faith is composed of sixty and odd parts*, or in one version **بِضْعٌ وَسَبْعُونَ** *seventy and odd* (Sn).

§. 321. The *nums.*, [when you enumerate them (IY),] are *uninfl.* upon quiescence, as **وَاحِدٌ اِثْنَانٌ ثَلَاثَةٌ** *one-two-three* [159,647], because the meanings necessitating inflection [19] are wanting (M), since these *nums.* do not occupy the place of *ns.*, so as to be *ags.*, *objs.*, or *inchs*; but correspond to *ejs.*, like **مَءٌ** and **صَءٌ** [187, 200]. That is confirmed by the saying **ثَلَاثَةٌ ثَلَاثَةٌ** *three-four* transmitted by S, where the **ث**, though mobilized by the Fatha of the Hamza in **أَرْبَعَةٌ**, is left in its state [as a **ث**], not restored to the **ث**, as an indication that it is constitutionally quiescent in the *num.* (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the finals (IY),] when simply enumerated (M), not coupled, nor occupying the place of *ns.*, as **أَلِفٌ بَاءٌ تَاءٌ** [159]. The **ز** then has two *dial. vars.*, **زَايٌ** with a **ي** after the **ا** [720, 723], like **وَاوٌ** with a **و** after the **ا**; and **زَيٌ** upon the measure of **كَيٌ** and **أَيٌ**: while **زَ** [with the **ا**] prolonged or abbreviated [234] is transmitted. Thus [the names of]

these letters cease not to be *uninfl.*, because they are *ejs.* corresponding to ^{صَ} [above], ^{مَ}, and ^{يَ}, until you make them occupy the place of *ns.*, in which case you put them into the *nom.*, *gen.*, and *acc.*, as you do with *ns.*, saying ^{جِيمُ} ^{أَوَّلُ} ^{الْجِيمِ} ^{جِيمُ} *The initial of the word جِيمُ is a ج*, and ^{دَالُ} ^{آخِرُ} ^{الصَّادِ} ^{دَالُ} *The final of the word صَادُ is a د*, and ^{حَسَنًا} ^{كَتَبْتُ} ^{جِيمًا} ^{حَسَنًا} *I wrote a beautiful ج*: and similarly in coupling, because it is equivalent to dualization [228], as when you say “what is the spelling of *Bakr*?”, and the answerer says ^{بَاءٌ} ^{وَرَاءَ} ^{كَافٍ} ^{وَرَاءَ} *ا ب* and *ا ك* and *ا ر*, inflecting them because he couples; whereas, if he does not couple, he makes them *uninfl.*, saying ^{رَا} ^{كَافٍ} ^{بَا}: Yazīd Ibn Al Ḥakam [ath-Thakafī al Baṣrī, the celebrated poet (AKB),] says, satirizing the GG,

إِذَا اجْتَمَعُوا عَلَى الْفِ وَبَاءَ * وَوَادٍ هَاجَ بَيْنَهُمْ جِدَالُ

[below] (IY) *When they get together over an ا and a ب and a ر, a wrangle arises among them* (AKB). The *o. f.* of *ns.* is inflection; and, whenever you find any of them *uninfl.*, you must seek a cause for its uninflectedness, like what we have mentioned for the *prons.* [16], the vague *ns.* [171, 176], the verbal *ns.* [187], the *met.* [216], and some of the *adv.* [201]. But, as for the *ejs.* and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-

tion in such as **إِذَا اجْتَمَعُوا آخِ** [123, 200] and **تَدَاعَيْنِ آخِ** [above] is caused by their being constructed, which is contrary to the *o. f.* (R on Inflection). If that be contested on the strength of the Fath of the **م** in **إِلَهُ لَا إِلَهُ إِلَّا هُوَ** III. 1. *Alif-Lām-Mīm. God, there is no god but He*, the answer is that the **م** is *orig. quiescent*, being pronounced with Fath only because of the concurrence of two quiescents, the **م** and the **ل** of **إِلَهُ** [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them a **ي**, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fatha, which is lighter, as **كَيْفَ** [207] and **أَيْنَ** [206] are *uninfl.* upon Fath for this reason (D). When you make [the names of] these letters *ns.*, predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbreviated, and doubling the **ي** of **يَ** in the *dial.* of those who do not put the **ا** [above]. For, when transferred to the *cat.* of *ns.*, they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and pluralized; and (c) represented by the **ف**, **ع**, and **ل**: (2) their **ا** may be decided not to be *rad.*, because they are transferred to a *cat.* where that is necessary: (3) since among *sing. ns.*, into which inflection enters, there is no *bil. n.* whose

s. cond is a letter of prolongation and softness, therefore (a) you add to the ا of بَا, تَا, and كَا another ا, in order that they may become *tril.*; and then you convert the [second] ا into Hamza, because of its quiescence and the quiescence of the first ا, as in كَسَاء and رَدَاء [683, 721, 723]; and (b) you add to the ي of زَي another ي, into which you incorporate the first, as you do in the case of *ps.* when you transfer them to the *cat.* of *ns.*, as in لَيْتَ شِعْرِي آخ [191, 200], where the poet doubles the , in لَو, when he treats it as a *n.* by predicating of it [275, 306] (IY). When you say هَذَا وَاحِدٌ *This is one* and رَأَيْتُ ثَلَاثَةً *I saw three*, then inflection [is necessary], as you say هَذِهِ كَأَن *This is a ن* and كَتَبْتُ جَيِّبًا *I wrote a ج* (M).

§. 322. وَاحِدٌ [313] is an *act. part.* from وَحَدَ, *aor.* يَحْدُ, *inf. n.* وَحْدٌ or حِدَةٌ, i. q. اِنْفَرَدَ *was single* [324]. Therefore الرَّاحِدُ means اَلْمُنْفَرِدُ, i. e. اَلْعَدَدُ اَلْمُنْفَرِدُ *the single (number)*; and is used in [qualifying] the numbered [314], like the rest of the *nums.*, as رَجُلٌ وَاحِدٌ *a single man* and قَوْمٌ وَاحِدُونَ *a single people*. The broken *pl.* is وَحْدَانٌ [325. A] or اُحْدَانٌ, like شُبَّانٌ [247] from شَابٌ *youthful*, the Hamza being a substitute for the , [below]. And the assimilate *ep.* is وَحْدٌ with Fath or Kasr of the ح, and وَحِيدٌ also. The , is changed into Hamza, (1) in

أَحَدَانُ [above], where the change is regular, since the , pronounced with Damm may be changed into Hamza in the beginning, as أُجُورَةٌ and أُقْتَتَ , for جُورَةٌ and قَتَتَ [683]; or the middle, as قُرُوسٌ [243]: (2) in أَحَدٌ , where it is anomalous, according to all: (3) in إِحْدَى , where the change of the , pronounced with Kasr in the beginning, as in إِشَاحٌ and إِلدَةٌ for شَاحٌ and لدَةٌ , is regular according to Mz, and anomalous according to others. When used in the *nums.* between two decimal numbers, the forms أَحَدٌ and إِحْدَى are preferred to وَاحِدٌ and وَاحِدَةٌ , for the sake of lightness. But sometimes, though rarely, وَاحِدٌ and وَاحِدَةٌ also occur, as وَاحِدَ عَشَرَ and وَاحِدَةُ عَشْرَةٍ eleven, and وَعِشْرُونَ and وَاحِدَةُ عِشْرُونَ twenty-one (R). And sometimes, [though rarely (A),] وَاحِدَ عَشَرَ eleven is said (R, A), according to the *o. f.* (A). When *pre.*, أَحَدٌ and إِحْدَى are regularly used otherwise than in the *nums.* between two decimal numbers, as أَحَدُهُمْ and إِحْدَاهُنَّ one of them. When not *pre.*, إِحْدَى is not used except in the *nums.* between two decimal numbers. But أَحَدٌ is regularly used to denote *generality of beings having knowledge* after negation, prohibition, interrogation, or condition, as مَا لَسْتُنَّ [499]; and keeps to the *sing. masc.*, as كَأَحَدٍ مِنَ النِّسَاءِ XXXIII. 32. *Ye are not like any others*

of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its *pron.*, as *إِنَّ أَحَدًا لَا يَقُولُ ذَلِكَ* Verily not any one says that. But *أَحَدٌ* does not occur in affirmation, when it is meant to denote *generality*; so that *لَقِيتُ أَحَدًا* I met any one but Zaid is not said, contrary to the opinion of Mb. And *وَاحِدٌ* also is used in the *non-aff.* to denote *generality of rational beings*; but is made *fem.*, as *مَا لَقِيتُ وَاحِدًا مِنْهُمْ وَلَا وَاحِدَةً مِنْهُمْ* I have not met one of them (*masc.*), nor one of them (*fem.*). F says that the Hamza of the *أَحَدٌ* used in the *non-aff.* to denote *totality* is *rad.*, not a substitute for the , ; whereas in the *aff.*, as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of *unity* in such as *مَا جَاءَنِي أَحَدٌ* [above], and therefore to hazard the conjecture that the Hamza is *rad.*; but you ought rather to say that, in every case, its Hamza is a substitute for the , , the sense of *مَا جَاءَنِي أَحَدٌ* being *One has not come to me: how then can any more have come?* Sometimes, but rarely, *أَحَدٌ* is used in the *aff.*, not in a *num.* between two decimal numbers, nor *pre.*, but like *وَاحِدٌ* , as CXII. 1. [160]. And sometimes in *praising*, and *negating*

[*the existence of*] a like, they say هُوَ أَحَدُ الْأَحْدَيْنِ and هُوَ إِحْدَى الْأَحْدِ , giving إِحْدَى the *pl.* أَحَدٌ by assimilation to سِدْرَةٌ *pl.* سِدْرٌ [238, 254]. The meaning of هُوَ إِحْدَى is *He is a calamity that is one of the ones*. The poet [AlMarrār Ibn Sa'īd alFak'asī (AKB)] says

عَدُونِي الثَّعْلَبُ عِنْدَ الْعَدَدِ * حَتَّى اسْتَشَارُوا بِي إِحْدَى الْأَحْدِ

(R) *They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the ب being abstractive [1], one of the calamities*. Dm says in

his Commentary on the Tashīl “إِحْدَى الْأَحْدِ”, though “*fem.*” is applied to the *masc.*, because it means *one of the calamities*, an expression applicable to the *masc.*, “as هُوَ دَاهِيَةٌ مِّنَ الدَّوَاهِي *He is one of the calamities*: and

“أَحَدُ الْأَحْدَيْنِ” also means *one of the calamities*; but they

“give the *pl.* of the rational to what they deem great,

“even though it be not rational. He, then, who says

“هُوَ أَحَدُ الْأَحْدَيْنِ” observes agreement with the form

“of هُوَ”, and therefore makes both the words *masc.*;

“while he who says إِحْدَى الْأَحْدِ observes the sense, and

“therefore puts إِحْدَى, prefixing it to the *pl.* of the *fem.*

“And there is another *dial. var.* of الْأَحْدِ, vid. [أَحْدِ with]

“Damm of the ا and Fath of the ح”(AKB). And some words [peculiar to negation (AKB)] are used like أَحَدٌ in the *non-aff.* to denote *totality* (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) عَرِيبٌ (R), as مَا بِهَا عَرِيبٌ *There is not in it any one speaking plainly*, i. e., says ISB, مُعَرَّبٌ, which they sometimes say in this sense; and so says the author of the KF (AKB) : (2) دَيَّارٌ [499] : (3) دَارِيٌّ (R), a *rel. n.* from دَارٌ a house (AKB) : (4) دُورِيٌّ (R) : (a) ISk says that it is not pronounced with Hamza ; and ISB says that it is a *rel. n.*, by rule دَارِيٌّ, because دُورٌ is *pl.* of دَارٌ [310] : (b) Abū ‘Amr adDūrī is so called not in relation to دُورٌ *pl.* of دَارٌ, but to a place in Al‘Irāk called دُورٌ : (c) some add دُورِيٌّ with Hamz of the , , which, says Kl, is said by Lh to be a blunder ; and the KF adds دَيُّورٌ (AKB) : (5) طُورِيٌّ (R), a *rel. n.*, said by ISB to be from طُورٌ a mountain ; and by Kl to be from طُورَةٌ a *dial. var.* of طَيْرَةٌ an omen, which is improbable, the correct opinion being the first : and like it is طُورَانِيٌّ with the addition of the ا and ن : (6) طَارِيٌّ with an ا and a , : this is transmitted from Lh by Kl, who says that it is without Hamza ; but the author of the KF spells it [طَوْرِيٌّ, like جَهَنِّي (KF),]

with Damm of the ط , Fath of the Hamza, which is the ع of the v., and Kasr of the , which is the ل of the v. : and the KF gives two other *dial. vars.*, both mentioned by K1, طُرِّيَّ, [like طُوعِيَّ (Jh, KF),] with the Hamza put after the , , and with Damm of the ط and quiescence of the , , the form to which Jh restricts himself ; and طُورِيَّ with Damm of the ط and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from طَاء aor. يَطْوُء, like طَاع aor. يَطْوُع, meaning *went away in the earth*, but transposed, its regular form being طُرِّيَّ, like طُوعِيَّ [above] : while most of the MSS of the R have (AKB) طَارِيَّ (R), with the , , which is authorised by ISgh (AKB) : (7) أَرِمَّ (R), cited in the Faṣīḥ by Th, whose Commentators say "with Fath of the Hamza, and Kasr of the , " (AKB) : (8) أَرِيْمَ (R), like أَمِيرَ (KF), by addition of the ي to the foregoing (AKB) : one says مَا بِالدَّارِ أَرِيْمٌ *There is not in the house any one*, or أَرِمَ by elision of the ي , i. e. أَحَدٌ , as says Zuhair

دَارُ لَأَسْمَاءَ بِالْغَمْرَيْنِ مَائِلَةٌ * كَالْوَحْيِ لَيْسَ بِهَا مِنْ أَهْلِهَا أَرِمٌ

A dwelling of Asma's in AlGhamrān, effaced like writing, wherein is not any one of its inhabitants (Jh) :

(9) كَتَبِعَ (R), which is said by ISB to be from أَجَبَعَ أَكْتَعُ

[139] (AKB) : (10) كَرَابٌ (R), with Fath of the ك and a double ر, being فَعَالٌ from كَرَابٌ *turning the soil over for tillage* ; but this word is not mentioned by ISk (AKB) : (11) دُعِرِي (R), which, ISk says, is from دَعَوْتُ *I called* (AKB) : (12) شَفَرٌ, pronounced [with Fath, and (AKB)] sometimes with Damm of the ش (R), both transmitted by K1 from Lh : ISB says that مَا بِهَا شَفَرٌ means *There are not in it few nor many* from شَفَرٌ meaning *became few* ; while Sgh transmits from Fr شَفْرَةٌ with Fath and the ة (AKB) : but sometimes it does not accompany negation (R), i. e., occurs in affirmation (AKB) : (13) دُبِي (R), with Damm of the د : Sgh says that it is said by Ks to be from دَبَيْتُ *I crept*, meaning مَنْ يَدِبُّ *one that creeps* ; but ISB says that this is irregular, the regular form being دَبِيبِي, because it is a *rel. n.* from دَبِيْبٌ *creeping* (AKB) : (14) دَبِيْحٌ (R), with Kasr of the د and of the double ب : ISB says that it is from دَبَحٌ meaning *decoration and adornment* ; but that some transmit it as دَبِيْحٌ with the undotted ح, which is inexplicable, unless it be دَبَحَ الرَّجُلُ from فَعِيلٌ *The man stooped his head* : (15) وَابِرٌ, which, ISB says, may mean دَوَابِرٌ *possessor of camels' fur*, i. e., *owner of camels* ; or may mean *dwelller in a tent of camel's fur* : but most of the MSS have (AKB) آَبِرٌ (R), an *act. part.* from النَّخْلَةِ

I fecundated the palm-tree ; and in the Tashīl also ^{أَبَرَّ} occurs, though Dm says that it is a mistranscription of the copyists, the correct form being ^{وَأَبَرَّ} with the و , because ^{أَبَرَّ} is used in affirmation (AKB) : (16) ^{أَبَرَّ} with the ز (R), says R, which is an *cat. part.* from ^{أَبَرَّ} ^{الطَّبِي} *The gazelle bounded in its running* : but there is no doubt that this word is mis-spelt by R, either for ^{أَبَرَّ} with the ن , which is in the Tashīl, and is transmitted by K1 from IAr, being, says Dm, the *act. part.* of ^{أَبَرَّ} ^{أَبَرَّ} *found fault with him*, i. e. ^{أَبَرَّ} ^{مَنْ} ^{يَعِيبُ} *one that finds fault*, that being the genus *man* ; or for ^{أَبَرَّ} , which is transmitted by K1 from Lh, being derived, says the KF, from ^{أَبَرَّ} ^{وَبَنَ} *hunger* (AKB) : (17) ^{أَبَرَّ} (R) : ISB says that AZ transmits ^{أَبَرَّ} ^{مَا} ^{بِهَا} ^{تَأْمُرُ} *There is not in it any one*, i. e. ^{أَبَرَّ} ^{أَحَدٌ}, with Hamza ; and that ^{أَبَرَّ} ^{مَا} ^{فِي} ^{الْبَكِيَّةِ} ^{تَأْمُرُ} *There is not in the well anything* also is said, meaning *water* : and so K1 transmits from AZ (AKB) : (18) ^{أَبَرَّ} (R), with Damm of the ت , and with Hamza, as ^{أَبَرَّ} ^{مَا} ^{بِهَا} ^{تَأْمُرُ} ^{وَلَا} , i. e. ^{أَبَرَّ} ^{أَحَدٌ}, transmitted by K1 from Lh : (19) ^{أَبَرَّ} without Hamza (AKB) : (20) ^{أَبَرَّ} (R), with Damm of the ت and م : ISk says that ^{أَبَرَّ} ^{مَا} ^{بِهَا} ^{تَوْمَرِي} ^{فِي} ^{تَوْمَرِي} *There is not in it any creature* is a *rel. n.* from ^{أَبَرَّ} ; and that ^{أَبَرَّ} ^{مَا} ^{رَأَيْتُ} ^{تَوْمَرِيًّا} ^{أَحْسَنَ} ^{مِنْهَا} *I have not seen any crea-*

ture more beautiful than her is said of a fair woman, i. e., خَلَقًا : and his Commentator ISB says that تَوَمَّرِي is a *rel. n.* irregularly formed from تَوَمَّرٌ, which is *heart's blood*: these four are from the crude-form تَمَر (AKB): (21) نَمِي (R), with Damm of the ن and with a double م; the author of the KF says مَا بِهَا نَمِي *There is not in it any one*, i. e., أَحَدٌ; and KI says that it is an irregular *rel. n.* from نَمَّة *a louse*, meaning *lousy*: but this word is not found in the Iḥlāḥ [alMantiḥ of ISk (HKh)], though it is mentioned in the Tashil. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَافِرٌ, which, ISB says, is an *act. part.* from صَفَرَ الرَّجُلُ *The man whistled*: (23) نَافِخٌ ضَرَمَةً with Fath of the ض and ر, i. e., says ISB, *a blower of a piece of wood having fire in it*: (24) صَوَاتٌ, which is فَعَالٌ from صَوْتُ shouting: (25) لَاعِي قَرَرٌ, i. e., says ISB, *a licker of a dog's platter*, as though it meant *There is not in it a dog, nor a wolf*: (26) نَافِخٌ a snorter or snorer: (27) نَابِخٌ a barker i. e., says ISB, *a dog*: (28) أَنِيسٌ, which, says ISB, is فَعِيلٌ from أَنَسَ بِالشَّيْءِ *was familiar with the thing*; but is not used except in denial, as

وَبَلَدَةٌ لَيْسَ بِهَا أَنِيسٌ

[88]: whereas the saying of AlHuṭai'a

أَذْنَبُ الْقَفْرِ أَمْ ذَنْبُ أُنَيْسٍ * أَصَابَ الْبَكْرَ أَمْ حَدَثُ اللَّيَالِي

Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be

cited to the contrary: (29) مَا بِهَا دَاعٍ وَلَا مُجِيبٌ *There is*

not in it any caller, nor any answerer; but this is

obviously not peculiar to negation: (30) مَا بِهَا رَاغٍ وَلَا تَاغٍ

There is not in it any one, which, says ISB, are some-

times used otherwise than in negation, because the تَغَاءُ

is the *bleating* of the goat, and the رَغَاءُ the *grumbling*

of the camel [328]. And here are some other words

from the Amālī of K1, (31) مَا بِهَا دَرِيٌّ, i. e., says Jh,

There is not in it any inhabitant of the دَرِيٌّ desert [302];

(32) مَا بِهَا عَيْنٌ, i. e., says Jh, أَحَدٌ; while عَائِنٌ is added

by AUd on the authority of Fr, and عَائِنَةٌ by Lh: but عَيْنٌ

and عَائِنَةٌ are not inseparable from negation, whereas عَائِنٌ

is not used in affirmation: (33) طَارِفٌ *a looker* from

يَنْظُرُ *He looks with his eye*, i. e., يَنْظُرُ بِعَيْنِهِ (AKB).

§. 323. When the *num.* is intended to be *det.*, then,

(1) if it be single, i. e., neither *pre.* nor *comp.*, the *art.* is prefixed to it, whether it be one, as رَجُلًا the

twenty men; or more, as رَجُلًا the *forty-*

three men; (2) if it be *pre.*, the *art.* is prefixed to the *post.*,

as *ثَلَاثَةُ الدِّرْهَمِ* the three dirhams, *مِائَةُ الدِّرْهَمِ* the hundred dirhams, *ثَلَاثُ أَلْفَةٍ* the three hundred, and *أَرْبَعَةُ أَلْفٍ* the four thousand; and, if it be *pre.* to the *pre.*, then to the last *post.*, as *ثَلَاثُ أَلْفٍ* the three hundred thousand, *ثَلَاثُ أَلْفِ الدِّرْهَمِ* the three hundred thousand dirhams, and *ثَلَاثُ أَلْفِ أَلْفِ الدِّرْهَمِ* the three hundred thousand thousand thousand dirhams: but sometimes the *art.* is anomalously prefixed to the *pre.* and *post.* together, as *الثَّلَاثَةُ الْأَشْرَابُ* the three garments [112,599], which [prefixion] is said by the KK to be regular: (3) if it be *comp.*, the *art.* is prefixed to the first [member], as *أَلْحَدَ عَشَرَ دِرْهَمًا* the eleven dirhams [210]; not to the *sp.*, because it must be *indet.* [83]; nor to the second member of the *comp.*, because that would be like the introduction of the *p.* into the middle of the word [210]: but the *art.* is sometimes, though with weak authority, prefixed to both members, as *أَلْحَدَ الْعَشَرَ دِرْهَمًا* the eleven dirhams, which [prefixion], according to the KK and Akh, is regular; and sometimes, though inelegantly, to both members and the *sp.*, as *أَلْحَدَ الْعَشَرَ الدِّرْهَمِ* the eleven dirhams, which [prefixion], according to some of the KK, is regular (R).

§. 324. You say [of one out of a number (IH), with regard to numerical order (R),] *الْأَوَّلُ* the first, fem. *الأُولَى* [357]; *الثَّانِي* the second, fem. *الثَّانِيَّةُ* (M, IH); *الثَّالِثُ* the third, fem. *الثَّالِثَةُ* (M); and so on (Jm), to *الْعَاشِرُ* the tenth, fem. *الْعَاشِرَةُ*; and, [when you go beyond 10 (IY, WIH, R),] *الْحَادِي عَشَرَ* the eleventh, fem. *الْحَادِيَّةُ عَشْرَةَ* [210]; *الثَّانِي عَشَرَ* the twelfth, fem. *الثَّانِيَّةُ عَشْرَةَ* (M, IH); making the *ي* [of *الْحَادِي* and *الثَّانِي* (R)] quiescent (M, R), notwithstanding that they are compounded, as in *مَعْدِيكَرْبُ* [215] (R), or pronouncing it with Fath; *الثَّلَاثَ عَشَرَ* the thirteenth [below] (M); and so on (WIH, Jm), to *التَّاسِعَ عَشَرَ* the nineteenth [210] (M, IH), fem. *التَّاسِعَةُ عَشْرَةَ* (IH), keeping the two *ns.* *uninfl.* upon Fath, as in *أَحَدَ عَشَرَ* [209, 210, 318] (M). As for *العِشْرُونَ* the twentieth, *الثَّلَاثُونَ* the thirtieth, and so on, to *التِّسْعُونَ* the ninetieth, and *أَلْبَائِثُ* the hundredth, and *أَلْأَلْفُ* the thousandth, the ordinals here are uniform with their cardinals, though *العَاشِرُونَ* and *الثَّالِثُونَ* are required by analogy. But in the coupled they say *الثَّالِثَ وَالْعِشْرُونَ* the twenty-third, *الثَّلَاثَ وَالْأَلْفَ* the hundred and third, and *الرَّابِعَ وَالْأَلْفَ* the thousand and fourth (R). This section comprises the act-

part. derived from the *nums.* (IY). You form an *act. part.* from اِثْنَانِ *two*, عَشْرَةَ *ten*, and the intervening *nums.*, as you form one from فَعَلَ, saying ثَانِي *second*, ثَالِث *third*, and رَابِع *fourth*, to عَاشِر *tenth*, as you say ضَارِب *striking* and قَاعِد *sitting* [343] (Aud). But الْاَوَّل [357] is not an instance of that (IY). And, as for [what is below *two*, i. e. (Aud),] وَاحِد *one* [and وَاحِدَةٌ (Aud, Sn)], it is [not an *ep.*, but a substantive (A)] constituted in that [formation] from the first (Aud, A). A here follows the Aud; but R says that وَاحِد is an *act. part.* from وَحَد i. q. اِنْفَرَد [322] (Sn). The predicament of this فَاعِل in respect of gender is the same as that of *act. parts.* [265]. You say in the *fem.* اَلثَّانِيَّةُ [above], اَلثَّالِثَةُ, and اَلرَّابِعَةُ to اَلْعَاشِرَةُ; and so in all the scales, *comp.* and coupled, as اَلثَّالِثَةُ عَشْرَةَ *the thirteenth*, where you make both *ns. fem*, as you make both *masc.* in اَلثَّالِثَ عَشَرَ [above], because it is a *n.* denoting a single *masc.*, so that feminization in it would have no meaning, contrary to [the cardinal *num.* in] ثَلَاثَةُ جَمَاعَةٍ *thirteen men* [314], which denotes the جَمَاعَةُ [270]; and as اَلثَّالِثَةُ وَالْعِشْرُونَ *the twenty-third* (R, Jm).

§. 325. You may use this *act. part.*, according to the sense that you mean, in seven ways:— (1) you may use

it singly, to import *qualifiability by its sense unrestricted* [by conjunction with ten (YS),] as ثَالِثٌ *third* and رَابِعٌ *fourth*, whence the saying [of AnNābigha adhDhubyāni (MN)]

تَوَهَّمْتُ آيَاتٍ لَهَا فَعَرَفْتُهَا * لِسِتَّةِ أَعوَامٍ وَذَا الْعَامِ سَابِعٍ
 [I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the *n.*] qualified by it is nothing else than *one* of that specified number, as خَامِسٌ خُمُسَةٍ *a fifth of five*, i. e. *one of a collection comprised in five*; and in that case it must be *pre.* to its cardinal number, as a part must be *pre.* to its whole, whence IX. 40. [204] and لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ V. 77. *Assuredly they have disbelieved who have said "Verily God is one of three"* (Aud): (a) the reason why it then does not govern the *acc.* is that it is not i. q. what governs, [like مُصَيِّرٌ and جَاعِلٌ (Sn),] nor is derived from a *v.*, [but from the *num.* (Sn)]; so that it must be *pre.*, because the meaning is *one of two* and *one of ten*: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be *pre.* to the second, or, [when in the sense of the present or future (Sn),] may govern it in the *acc.*, as in فَارِبٌ زَيْدٍ [343, 345]

(Aud, A); so that they say ثَانِيَانِ and ثَالِثَةٌ (A):
 (c) IM asserts that this is allowable in ثَانٍ only (Aud):
 [for] some make a distinction, saying that ثَانٍ governs,
 but not ثَالِثٌ and the subsequent ordinals: and this opinion
 is adopted by IM in the Tashīl, because, says he, the
 Arabs say ثَنَيْتُ الرَّجُلَيْنِ *I have made the two men to be*
two, when the speaker is the second of the two; so that he
 who says ثَانِيَانِ making *two to be two* in this sense is
 excusable, because it has a *v.*; but he who says ثَالِثَةٌ
 is not excusable, because it has no *v.* (A), meaning that
 you do not say ثَلَثْتُ الثَّلَاثَةَ when you are the third (Sn):
 (3) you may use it together with what is below its car-
 dinal number, to import a *factitive* [and *transmutative*
 (Fk)] sense, as هَذَا رَابِعٌ ثَلَاثَةً meaning *This is a maker*
of three to be four (with himself), whence مَا يَكُونُ مِنْ
 نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
 LVIII. 8. *There is not any privy communing of three but He*
maketh them to be four, nor of five but He maketh them
to be six; and, in that case, it may be *pre.* or made to
 govern [the *acc.*], as both constructions are allowable with
 جَاعِلٌ, مُصَيِّرٌ, and the like (Aud): (a) if in the sense of
 the past, it must be *pre.*; but, if in the sense of the

present or future, it may [be *pre.*, as هَذَا رَابِعٌ ثَلَاثَةٌ, or (A)] be pronounced with Tanwīn, and made to govern (A,Fk) the *acc.*, on the condition [of support upon one of the things (Fk)] prescribed for the *act. part.* [346] (Fk, Sn), as هَذَا رَابِعٌ ثَلَاثَةٌ, [like هَذَا ضَارِبٌ زَيْدًا (Fk),] because it is really an *act. part.* (A,Fk), since you say ثَلَاثَتُ الرَّجُلَيْنِ *I have made the two men to be three*, when you join yourself to them, so that you [all] become three, and similarly رُبْعُ الثَّلَاثَةِ *I have made the three to become four*, to عَشْرَتِ التَّسْعَةِ *I have made the nine to become ten*, the فَاعِلٌ here being i. q. جَاعِلٌ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a *v.*, contrary to the فَاعِلٌ meant to denote one of what it is *pre.* to, which [فَاعِلٌ (Sn)], having no government nor derivation from a *v.*, must be *pre.*, as before said: (b) the *ep.* then, [i. e., when i. q. جَاعِلٌ (Sn),] is not formed from the *nums.*, but from ثَلَاثٌ, رُبْعٌ, and عَشْرٌ, upon the measure of ضَرْبٌ, *inf. ns.* of فَكَّرْتُ, and عَشْرٌ, upon the measure of ضَرْبٌ, the *aors.* of which are on the measure of يَضْرِبُ, except those whose ل is an ع, vid. رُبِعَ, سَبِعَ, and تَسَعَ, which are on the measure of شَفَعَ *aor.* يَشْفَعُ (A): (c) ثَانٍ is excepted from the rule loosely laid down by IHsh (Fk): [for] ثَانٍ is not

used in this way (Aud,A); and therefore it may not be *pre.* to, nor be made to govern, what is below it (Fk); so that ثَانِي وَاحِدًا is not said, nor ثَانِي وَاحِدًا (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud,A,Fk); and is preferred by Dm, who impugns the validity of the first [opinion] with the argument that there is nothing to prevent your saying زَيْدٌ ثَانِي وَاحِدًا, i. e., *Zaid is making one to become two (with himself)* (Sn): (d) IM's language implies that the *ep.* mentioned may be formed from the *num.* to which a decimal number is coupled, to denote *the two senses* [last] mentioned, [i. q. بَعْضُ (Sn),] as هَذَا ثَالِثٌ ثَلَاثَةٌ وَعِشْرِينَ This is one of twenty-three with prefixion; and [i. q. جَاعِلٌ (Sn),] as هَذِهِ رَابِعَةٌ ثَلَاثًا وَثَلَاثِينَ This is making twenty-three to be twenty-four with government, or رَابِعَةٌ ثَلَاثٌ وَثَلَاثِينَ a maker of twenty-three to be twenty-four with prefixion (A); but this is open to the objection that the *ep.* denoting the second sense in A's [last] two *exs.* is not formed from the *num.* to which the decimal number is coupled (Sn): (4) you may use it together with ten to import *qualifiability by its sense restricted by the accompaniment of ten*, as حَادِي عَشَرَ eleventh, fem. حَادِيَّةٌ [324], and similarly the rest, as الْخَامِسَ عَشَرَ

the *fifteenth part* and *الْبَقَاةُ السَّادِسَةُ عَشْرَةَ* the *sixteenth discourse* (Aud): (a) when they form *فَاعِلٌ* and *فَاعِلَةٌ* from *أَحَدٌ* and *إِحْدَى*, orig. *وَاحِدٌ* and *وَاحِدَةٌ* [322], they invariably transpose, putting the *ف*, [i. e., the (Sn),] after the *ل*, [i. e., the *و* (Sn),] so that it becomes *حَادٍ* and *حَادِيَةٌ*, the *و* of which is then converted into *ي*, because [it is final, the *ة* of feminization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is *عَالِفٌ* and *عَالِفَةٌ*: (b) as for the saying *وَاحِدٌ عَشَرَ* *eleventh* transmitted by Ks, it is anomalous, serving to give notice of the obsolete *o. f.*: (c) IM says in the CK that this transposition is not practised in *وَاحِدٌ* [and *وَاحِدَةٌ*] except with ten, or with twenty and its *cat.* (A): [for] *حَادِيٌ* is not used except with *عَشَرَ*, nor *حَادِيَةٌ* except with *عَشْرَةٌ*; but both are also used with *عِشْرُونَ* and its *cat.*, as *حَادٍ وَتِسْعُونَ* *ninety-first, fem* *حَادِيَةٌ وَتِسْعُونَ* (IA): (5) you may use it with ten to import the sense of *ثَانِي آتَيْنِ* [above], vid. *the number's being comprised in what is mentioned*; and, in this case, you have three courses, (a) to put four words, which is the *o. f.*, the first word being the *ep.*, compounded with ten, and the third what the *ep.* is derived from, also compounded with ten; and to prefix the aggregate of the first

comp. to the aggregate of the second *comp.*, as ثَالِثَ عَشَرَ *a thirteenth*, i. e., *one of thirteen*: (b) to suppress عَشَرَ from the first, contenting yourself with the عَشَرَ in the second; and to inflect the first, because the composition is removed; and prefix it to the second *comp.*, [as ثَالِثُ ثَلَاثَةِ عَشَرَ]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the *ops.*, and govern the second in the *gen.* by prothesis, [as ثَالِثُ عَشَرَ]: (b) to inflect the first, and keep the second *uninfl.* [as ثَالِثُ عَشَرَ]; but this alternative, though transmitted by Ks, ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be *uninfl.* [as ثَالِثَ عَشَرَ,] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two *ns.* were detached from two *comps.*, contrary to the case when the first is *infl.*: (β) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first *comp.*, its first member

remaining *uninfl.*, [as ثَالِثَ عَشَرَ]; or being *infl.* by some of the Arabs, [as ثَالِثُ عَشَرَ]: (6) you may use it with ten to import the sense of رَابِعُ ثَلَاثَةِ [above], in which case also you put four words, but the third of them is below what the *ep.* is derived from, as رَابِعُ عَشَرَ ثَلَاثَةَ عَشَرَ a maker of thirteen to be fourteen [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the *act. part.* from the *comp.* to denote i. q. جَاعِلٌ, because it has not been heard: but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud,A), you may [keep the two *comps.* entire, as above, or] suppress the ten from the first (Aud); [so that] you say هَذَا رَابِعُ عَشَرَ ثَلَاثَةَ عَشَرَ, [by prefixing the first *comp.* in its entirety to the second *comp.* in its entirety, and keeping the four words *uninfl.* upon Fath (Sn)]; or رَابِعُ ثَلَاثَةَ عَشَرَ (A), by suppressing the ten from the first *comp.*, the *ep.* being then apparently *infl.* according to the *ops.* (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رَابِعُ عَشَرَ,] because of the liability [of the *ep.* i. q. مُصَيِّرٌ (Sn)] to confusion (Aud,A) with the *ep.* i. q. بَعْضٌ, this [explanation] being better than the say-

ing of the Tsr "because of the liability to confusion with what is not *orig.* two *comps.*", since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second *comp.* must be in the position of a *gen.*, [by prefixion of the first *comp.*, or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow هَذَا ثَانِ أَحَدَ عَشَرَ *This is making eleven to be twelve* and ثَالِثُ اثْنَيْ عَشَرَ *making twelve to be thirteen*, with Tanwīn, which conflicts with the story of common consent (A): (7) you may use it with عِشْرُونَ and its *cat.*, in which case you put it first, and couple the decimal number to it with the و [539] (Aud): (a) [IHsh following] IM means that عِشْرُونَ and its *cat.* to تِسْعُونَ are coupled to the *act. part.* in its two states, as اَلْحَادِيَّةُ وَالْعِشْرُونَ *the twenty-first, fem.* اَلْحَادِي وَالْعِشْرُونَ, to اَلتَّاسِعَةُ وَالْتِسْعُونَ *the ninety-ninth, fem.* اَلتَّاسِعُ وَالْتِسْعُونَ; and that you may not suppress the و, and compound [the *ep.* on the measure of فَاعِلٌ with عِشْرُونَ and its *cat.* (Sn)], saying حَادِي عِشْرِينَ, as you say حَادِي عَشَرَ [324], because every *deriv.* is co-ordinated with its original, and أَحَدَ عِشْرِينَ with composition is allowable, but not أَحَدَ عِشْرُونَ [320]. They do not mention any *n.* derived from عِشْرُونَ

and its *cat.*: but some Lexicologists say عَشْرَنَ made to be twenty [from عَشْرُونَ], ثَلَاثِينَ made to be thirty [from ثَلَاثُونَ], and so on, to تِسْعُونَ [made to be ninety from تِسْعُونَ]; and the *act. part.* from this is مُعَشِّرٌ and [so on, to] مُتَعَسِّرٌ (A).

§. 325A. They say قَدِمَ الْحَاجُّ وَاحِدًا وَاحِدًا *The pilgrims arrived one by one* and أَتَيْنِ اثْنَيْنِ *two and two* and ثَلَاثَةً ثَلَاثَةً *three and three* and أَرْبَعَةً أَرْبَعَةً *four and four*: but the correct phrase is [said by H to be] أَحَادٌ and مَثَلَتْ and مَثْنَى and مَوْحَدٌ, or ثَلَاثٌ and ثَنَاءٌ and مُرَبَّعٌ [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the *n.* may be dispensed with (D). It is an error, however, to tax people with making a mistake in using وَاحِدًا وَاحِدًا, etc., to indicate *repetition*, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَرَبْنَا أَرْبَعًا أَرْبَعًا * فَقَدْ لَيْسَنَا أَلْفَرُو مِنْ دَاخِلِ

When we drink four cups of wine apiece, we have put on fur from inside; and, if it were not a common *o. f.*, أَحَادٌ would not be made to deviate from it, and the deviation in أَحَادٌ would be constructive, which no one says. Some add حَدَانٌ with Damm, citing in evidence the saying [of Kurait Ibn Unaif (T)]

قَوْمٌ إِذَا الشَّرُّ أَبْدَى نَجْدِيهِ لَهُمْ * طَارُوا إِلَيْهِ زَرَانٍ وَوَحْدَانَا
 [Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T)]; but the truth is that it is *pl.* of وَاحِدٌ [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two *ns.* indicates; and therefore the Arabs abstain from saying هَذَا أَحَادُ of one, or هَذَا مَثْنَى of two, because of an excess of meaning in أَحَادُ over وَاحِدٌ one, and in اثْنَانِ over ثَنَاءٌ two. The text IV. 3. [180] is expounded as meaning *Let every one of you marry what women please him, two each, or three each, or four each*, the coupling of some of these *nums.* to others not being a coupling of *union* [539]; and similarly XXXV. 1. [18], i. e., *some of them having two wings, and some three wings, and some four wings*. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond رُبَاعٌ, except to عَشَارٌ only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn 'Abd AlMalik Ibn Marwān (AKB)]

عَلَمْ يَسْتَرِيثُونَ حَتَّى دَمِيئَتْ * فَوْقَ الرِّجَالِ خِصَالًا عَشَارًا
 (D) *And they found thee not slow, so that thou didst increase above men in ten qualities each* (AKB), where, however, some interpret عَشَارٌ by حَيِّدَةٌ praiseworthy

(CD). The use of these two measures *فَعَالٌ* and *مَفْعَلٌ* has been heard in the case of *وَاحِدٌ* one, *اِثْنَانِ* two, *ثَلَاثَةٌ* three, and *أَرْبَعَةٌ* four, as *أَحَادٌ* and *مَوْحَدٌ*, *ثَنَى* and *مَثْنَى*, *ثَلَاثٌ* and *مَثْنَى*, *رُبَاعٌ* and *مَرْبَعٌ*; and of *خَمْسَةٌ* five and *عَشْرَةٌ* ten also, as *خُمَاسٌ* and *مَخْمَسٌ*, and *عُشَارٌ* and *مَعْشَرٌ*; and, some assert, of *سَبْعَةٌ*, *سَبْعَةٌ*, *ثَبَانِيَّةٌ*, and *تِسْعَةٌ* also, as *سُدَاسٌ* and *مَسْدَسٌ*, *تُسَاعٌ* and *مَثْنَى*, *ثَمَانٌ* and *مَسْبَعٌ*, *سُبَاعٌ* and *مَسْدَسٌ*, *مَتَسَعٌ* (IA). KhA relates that they make this formation in serial order to *عُشَارٌ*; and cites, as instances thereof, some lines, which are attributed to forgery on his part,

وَمَشَى الْقَوْمُ إِلَى الْقَوْمِ * مِ أَحَادًا وَمُثْنَى
وَتَلَاثًا وَرُبَاعًا * وَخُمَاسًا فَاطْعَنَا
وَسُدَاسًا وَسُبَاعًا * وَثَمَانًا فَاجْتَلَدَنَا
وَتُسَاعًا وَعُشَارًا * فَأَصَبْنَا وَأُصِبْنَا

(D) *And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-t Tayyib [alMutanabbi (W)] is blamed for his saying*

أَحَادُ أَمَّ سُدَّاسُ الْحَجِّ [543], where he puts أَحَادُ in place of وَاحِدَةٌ, and سُدَّاسُ in place of سِتَّةٌ (D), meaning وَاحِدَةٌ (W). But IBr says that أَحَادُ occurs in the speech of the Arabs in the sense of وَاحِدٌ, as

هَنَتْ لَكَ أَنَّ ثَلَاثِينَ أَلْمَنِيَا * أَحَادُ أَحَادَ فِي الشَّهْرِ الْحَلَالِ

It was sweet to thee that the fates should meet us, one by one, in the lawful month (CD).

§. 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, كَتَبَ لِأَوَّلِ لَيْلَةٍ مِنْ شَهْرٍ كَذَا *Written on the first night of such a month*, or لِعِغْرَتِهِ *on the night of its new moon*, or لِبَهْلِهِ *at the time of the observation of its new moon*, or لِمُسْتَهْلِهِ *at the time of the appearance of its new moon* (R,A), the ل being

i. q. عِنْدَ or فِي [504] (Dm), as it is in لِإِنْتَصَافِهِ or لِإِنْتَصَافِهِ or لِلَّيْلَةِ خَلَتْ [below] (Sn); and [on the first day (R)] خَلَتْ after a night that had passed (R,A), the J being i. q. بَعْدَ [504] (Sn): (a) [according to R,] the J is the one importing *peculiarity* [504], which is its original meaning: but the *peculiarity* here is of three kinds, the act being *peculiar* to the time, because *occurring in* it, as كَتَبْتُ لَيْلَةَ الْغُرَّةِ كَذَا *I wrote on the night of the new moon of such a month*; or *after* it, as خَلَتْ *after a night that had passed*; or *before* it, as لَيْلَةَ بَقِيَّتِ *before a night that remained* [below]: and that is according to the context; for, without restriction, the *peculiarity* is because of the act's *occurring in* the time; but, with such a context as خَلَتْ, it is because of the act's *occurring after* the time; and, with such a context as بَقِيَّتِ, it is because of the act's *occurring before* the time: (2) on the 2nd night, لَيْلَةَ ثَانِيَةِ *on the second night of such a month*; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring therein, you may write what is written in days, vid., on the 2nd day (R),] خَلَتْ *after two nights that had passed* (R,A): (3) on the 3rd (R), لَيْلَةَ ثَلَاثِ *after three*

nights that had passed: (4—10) and so on, to *لَعَشْرَ لَيَالٍ* after ten nights that had passed (R,A): (a) *ثَلَاثَ* *لَعَشْرَ لَيَالٍ* is allowable, and so on, to *خَلَّتْ*; but the first [construction] is better, in order that the *ن*, which is a *pron.* of the *pl.*, may relate to the *pl.* [270] (R): (11) then, [on the 11th (R),] *لَاَحْدَى عَشْرَةَ لَيْلَةً خَلَّتْ* after eleven nights that had passed (R,A): (12—14) and so on, to the 14th, when you write *لَاَرْبَعَ عَشْرَةَ لَيْلَةً خَلَّتْ* after fourteen nights that had passed: (a) *خَلَّوْنَ* is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] *كَذَا لِلنِّصْفِ مِنْ كَذَا* in the middle of such a month (R,A) or *لَاَتَتَّصِفُهُ* or *لَاَتَتَّصَفُهُ* [above] (A), which is better, [because shorter (R,Sn),] than *لَاَحْسَ عَشْرَةَ لَيْلَةً خَلَّتْ* or *بَقِيَتْ* (R, A), though they also are allowable (R): (16) then, [on the 16th (R),] *لَاَرْبَعَ عَشْرَةَ بَقِيَتْ* before fourteen nights that remained (R,A); or *بَقِيْنَ*, as we said: (a) some say *بَقِيَتْ* from the 15th to the end, because the month may prove to be defective (R): (b) some say *لَاَسِتَ عَشْرَةَ لَيْلَةً مَضَتْ* after sixteen nights that had passed, dating by what is past, because of its certainty; while the first [idiom] is explained by regard for the smaller number (Dm): (17—19) and so on, to the 19th (A), when you say *لَاَحْدَى*

عَشْرَةَ لَيْلَةٍ بَقِيَتْ *before eleven nights that remained* (Sn): (20) then, [on the 20th (R),] عِشْرَ لَيَالٍ بَقِيْنَ (R,A), which is better, as we mentioned, than بَقِيَتْ, though this also is allowable: (21—28) and so on, to the 28th, when you write لِلَّيْلَتَيْنِ بَقِيَتَا *before two nights that remained* (R): (29) on the 29th (R,Dm), لِلَّيْلَةِ بَقِيَتْ [above] (R,A): (30) and, on the 30th (Dm), [i. e.] on the last night [of the complete month] (R), لِآخِرِ لَيْلَةٍ مِنْهُ *on the last night of it* (R,A), or لِسَلَاخِهِ *at its end* or لِأَنْسِلَاخِهِ [below] (R,Sn), or لِسَرَارِهِ *on its last night* or إِسْرَرِهِ (A), with Fath of the س and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] لِآخِرِ يَوْمٍ مِنْ كَذَا *on the last day of such a month*, or لِسَلَاخِهِ or لِأَنْسِلَاخِهِ [above] (R,A). When you write لِآخِرِ لَيْلَةٍ or لِآخِرِ يَوْمٍ [above], we know that the month is complete (Dm). [As above shown,] the ت is sometimes replaced by the ن, and conversely (A).

CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [*decl. n. (Sn)*] whose letter of inflection is an inseparable **ا** [16] (A). The final of *ns.* like **حَطًّا** and **حَمْرَاء** is not an **ا**, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final **ا** is of two kinds, converted and *aug.*, being never *rad.* in a *decl. n.* [300]. The converted is from **ا**, or **ي**, as **فَأَ** and **فَتَى**, *du.* **فَتَيَانِ** and **فَتَوَانِ** [229,300]; and sometimes from a Hamza, as **أَيْدِي سَبَا** or **أَيَادِي سَبَا** [214]. And the *aug.* is of three kinds, (1) for co-ordination, as **أَرْطَى**; (2) for femininization, as **حُبْلَى**; (3) for multiplication of the word, and amplification of its form, as **قَبَعَثَرَى** [272]. When one of these **ا**s occurs at the end of the *decl. n.*, the letter is named abbreviated (IY). And the prolonged is that [*decl. n. (Sn)*] whose letter of inflection is a Hamza preceded by an *aug. ا* [230] (A). The **ا** before the [final] Hamza is of two kinds, (1) converted from **ا** [*rad.*], or **ي**, which is an **ع**; but this is rare, as **مَاءَ** and **شَاءَ** [278,304,683]; (2) *aug.*, unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) *rad.*, as **قُرَاءَ** [230,304]; (2) converted from (a) a *rad.*, or **ي**,

as كَسَاء and دَاء : (b) an *aug.*, (a) ي of co-ordination, as حَرَبَاء ; (b) ة of feminization, as حَمْرَاء [683] (IY). A's definition excludes what ends in a Hamza after an ة substituted for a *rad.*, as مَاء [above], *orig.* مَوَّة, which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its ة is *orig.* a , [683] (Sn). [Similarly] such as بَاء [321] and شَاء [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of *decl. ns.*, since *vs.*, *ps.*, and *indecl. ns.* are not called abbreviated or prolonged (IY, Jrb), even if they end in an ة, or in a Hamza preceded by an ة (Jrb). Only the *decl. n.* is conventionally named abbreviated or prolonged (R). As for their calling هَوَلَاء [174] abbreviated, and هَوَلَاء prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two *dial. vars.* of this word (R). The abbreviation and prolongation of *ns.* are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

§. 327. According to the GG, the unsound *n.* ending in ة is of three kinds [327—329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fath. This sort is regularly abbreviated. It may be exemplified by (1) the *inf. n.* of the *intrans.* فَعِلَ, as جَرِيَ was violently moved by love or grief, *inf.*

n. جَوَى [331], *هَوَى* loved, *inf. n.* هَوَى, and عَمِيَ was blind, *inf. n.* عَمَى; for their sound counterparts are فَرِحَ was glad, *inf. n.* فَرَحَ, and أَشْرَ exulted, *inf. n.* أَشْرَ [331]: (a) IU and others say that غَرَّآ with prolongation, *inf. n.* of غَرَى was fond, occurs anomalously; and they cite

إِذَا قُلْتُ مَهْلًا غَارَتْ أَلْعَيْنُ بِأَلْبَكَا * غَرَّآ وَمَدَّتْهَا مَدَامِعُ نَهْلٍ
[by the Kuthayyir of 'Azza, When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَارَتْ بَيْنَ الشَّيْئَيْنِ I made the two things consecutive, *inf. n.* غَرَّآ, like قَاتَلْتُ I fought, *inf. n.* قَتَلَ [332] (Aud); and then cites the verse mentioned, with غَرَّآ incessantly (MN): (2) فَعَلْتُ *pl.* of فَعَلْتُ [238], as فَرِيَةٌ a lie, *pl.* فَرَى, and مَرِيَةٌ a quarrel, *pl.* مَرَى; for their [sound] counterpart is قَرِيَةٌ a water-skin, *pl.* قَرَبُ: (3) فَعَلْتُ *pl.* of فَعَلْتُ [238], as دُمِيَّةٌ an image, *pl.* دُمَى, and مُدِيَّةٌ a butcher's knife, *pl.* مُدَى [238], and رُبِيَّةٌ a pitfall, *pl.* رُبَى, and كُسُوَةٌ a garment, *pl.* كُسَى; for their [sound] counterparts are حُجَّةٌ an argument, *pl.* حُجَجٌ, and قَرَبَةٌ a good work, *pl.* قَرَبُ: (4) a pass. part. of what exceeds three [letters], as مُعْطَى given and مُسْتَدْعَى summoned; for their sound counterparts are مُكْرَمٌ honored and مُسْتَخْرَجٌ extracted [347]

(Aud). And similarly (5) **أَفْعَلُ**, when an *ep.*, whether denoting *superiority* [351], as **الْأَفْصَى** *the uttermost*; or *anything else*, like **أَعْمَى** *blind* and **أَعَشَى** *blind by night*: for their sound counterparts are **الْأَبْعَدُ** *the farthest* and **أَعْمَشُ** *weak-eyed*: (6) a *pl.* of **الْفَعْلَى** *fem. of أَفْعَلُ* [248], like **الْقَصَى** *pl. of الْقُصْرَى* [725] and **الدَّنَى** *pl. of الدَّنْيَا* [359, 725]; for their sound counterparts are **الْكَبَرُ** *pl. of الْكِبَرَى* and **الْأَخْرُ** *pl. of الْآخِرَى* [18, 358] (A): contrary to such as **بُهْمَى** [258, 272] and **حُبْلَى** [248, 272], whose abbreviation is derived from hearsay (Dm): (7) a generic *n.* on the measure of **فَعْلٌ**, indicating *collectivity* by the absence, and *unity* by the accompaniment, of the ة [254], like **حَصَى** *n. un. حَصَاةٌ* [329. A] and **قَطَا** *n. un. قَطَاةٌ*; for their sound counterparts are **شَجَرٌ** *n. un. شَجَرَةٌ* and **مَدَرٌ** *clay, n. un. مَدْرَةٌ*: (8) **مَفْعَلٌ** used as an *inf. n.* [333], or as a *n. of time or place* [361], like **مَلْهَى** *act or time or place of playing* and **مَسْعَى** *act or time or place of running or working*; for their sound counterparts are **مَذْهَبٌ** *act or time or place of going* [333] and **مَسْرَحٌ** *act or time or place of pasturing or grazing*: (9) **مِفْعَلٌ** used as an *instrumental n.* [366], like **مِرْمَى** *an instrument, or engine, for throwing or shooting* and **مِهْدَى** *a bag in which a present is offered*; for their sound counterparts are **مَخْصَفٌ** *an awl*, and **مِغْرَلٌ** *a spindle* (A).

§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [aug.] † [326]. This sort is regularly prolonged. It may be exemplified by (1) the *inf. n.* of أَفْعَلَ, as أَعْطَى gave, *inf. n.* إَعْطَا; or of a *v.* beginning with a *conj.* Hamza, as اِرْتَأَى considered, *inf. n.* اِرْتِئَا, and اِسْتَقْصَى went to extremes, *inf. n.* اِسْتَقْصَا: for their [sound] counterparts are أَكْرَمَ honored, *inf. n.* اِكْرَام; and اِكْتَسَبَ strove to earn [492], *inf. n.* اِكْتِسَاب, and اِسْتَخْرَج extracted, *inf. n.* اِسْتِخْرَاج [332]: (2) the *sing.* of أَفْعَلَةٌ [246], as كِسَا a wrapper, *pl.* أَكْسِيَّة, and رِدَا a cloak, *pl.* أَرْدِيَّة; for their [sound] counterparts are حِمَار a he-ass, *pl.* أَحْمَرَة, and سِلَاح a weapon, *pl.* أَسْلِحَة: (a) for this reason Akh says that أَرْحِيَّة and أَقْفِيَّة [Note on p. 898, l. 16] are post-classical, because رَحَى a mill or mill-stone and قَفَا back of the neck are abbreviated: and, as for the saying [of Murra Ibn Maḥkān at Tamīmī (T)] فِي لَيْلَةٍ مِّنْ جُمَادَى ذَاتِ أُنْدِيَّةٍ * لَا يَبْصُرُ الْكَلْبُ مِنْ ظُلُمَاتِهَا الطُّنْبَا [In a rainy night of Jumādā (one of the cold months), wherein the dog sees not the tent-rope on account of its darkness (T)], the *sing.* being نَدَى rain with abbreviation, it is a poetic license, [the *pl.* being أُنْدَا (Jh, T)]: or, it is said, نَدَى takes the *pl.* نِدَا, like جَمَل *pl.* جَمَال [237, 256], and then نِدَا takes the *pl.* أُنْدِيَّة; but this is impro-

bable, because نَدَا has not been heard as a *pl.* (Aud): while F says that the poet may have given نَدَى the *pl.* أَنْدٍ, as فَعْلٌ is [sometimes] given the *pl.* أَنْفَعُلٌ, like رَمَنٌ *pl.* أَرْمَنُ [237]; and then have affixed to it the sign of feminization, which is affixed to the *pl.* in such as ذُكُورَةٌ and جَمَالَةٌ [237,265]; so that it then becomes أَنْدِيَّةٌ: and Mb holds it to be *pl.* of نَدَى an assembly, not of نَدَى (D): (3) an *inf. n.* of فَعْلٌ when indicative of (a) a sound, as رُغَاءٌ and نُغَاءٌ [322]; for their [sound] counterpart is صُرَاخٌ screaming [331]: (b) an ailment, as مَشَاءٌ diarrhœa [331]; for its [sound] counterparts are نُورٌ giddiness and زُكَامٌ a cold in the head [331] (Aud). And similarly (4) فِعَالٌ *inf. n.* of فَاعِلٌ [332], as وَالَى was next to, *inf. n.* وَلَاءٌ, and عَادَى ran down in succession, *inf. n.* عِدَاءٌ; for their sound counterparts are ضَارَبَ exchanged blows, *inf. n.* ضِرَابٌ, and قَاتَلَ fought, *inf. n.* قِتَالٌ: (5—7) the *inf. n.* on the measure of تَفْعَالٌ [334], as تَعْدَاءٌ running; and intensive *eps.* on the measure of فَعَالٌ or مِفْعَالٌ [252,269, 312], as عَدَّ running hard or much and مِعْطَاءٌ giving much or often [343]: for their sound counterparts are تَذَكَّرَ remembering, خَبَّازٌ a baker [312], and مِهْدَارٌ [252, 269] (A).

§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay ; and, if its penultimate be invariably an *aug.* †, its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by *فتى* a youth, sing. of *فَتَيَانٌ* [243], *سَنَا* light, *فَرَى* earth, and *حَجَا* intelligence. And the prolonged known by hearsay is exemplified by *فَتَاءٌ* youthfulness, *سَنَاءٌ* nobility, *فَرَاءٌ* wealth, and *حَدَاءٌ* a sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i. e., putting only the † (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the *o. f.*, since the *o. f.* is abbreviation (A), as is proved by the fact that the † of the prolonged is only *aug.* [326], whereas the † of the abbreviated is sometimes *rad.*; and that augmentation is contrary to the *o. f.* (Sn) : and hence the saying

لَا بُدَّ مِنْ صَنْعَا وَإِنْ طَالَ السَّفَرُ * وَإِنْ تَحَكَّنَى كُلُّ عَرَبٍ وَدَبَّرَ
[There is no escape from journeying to *San'á*, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)] ; and the saying

فَهُمْ مِثْلُ النَّاسِ الَّذِي يَعْرِفُونَهُ * وَأَهْلُ الْوَفَا مِنْ حَادِثٍ وَقَدِيمٍ

(Aud, A) *Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old* (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the *فَعَلَاءَ* of *أَفْعَلُ*; so that IM's saying "Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]" means "in general" (A). But [the opinion of (A)] Fr is refuted by the saying [of AlUḡaishir alAsadī (AKB)]

تَقُولُ يَا شَيْخَ أَمَا تَسْتَحْيُ * مِنْ شُرْبِكَ الْوَارِاحَ عَلَى الْمَكْبَرِ
فَقُلْتُ لَوْ بَاكَرْتَ مَشْمُولَةً * صَفْرًا كَلَوْنِ الْفَرَسِ الْأَشَقَرِ
رَحْتُ وَفِي رِجْلَيْكَ مَا فِيهِمَا * وَقَدْ بَدَأَ هُنَاكَ مِنَ الْمِثْرَزِ

(ES, A) *She says, O old man, art thou not ashamed [728] of thy drinking wine notwithstanding old age? Then said I, If thou hadst betaken thyself at early morning to cooled wine, yellow like the color of the sorrel horse, thou wouldst have come home at evening having that unsteadiness in thy two legs which would have been in them, and having thy thing, i. e., vulva* [Note on p. 18, l. 9], *appearing from the waist cloth* (AKB); and by the saying [of AlA'shà (AKB)]

وَالْقَارِاحُ الْعَدَا وَكَلَّ طِمْرَةً * مَا إِنْ تَمَالَ يَدَا الطَّوِيلِ قَدَا لَهَا

(A) *And of the hard-running five-year-old horse, and every long-legged mare, whose crest the two hands of the tall man do not reach* (Sn), *القَارِاحُ* being in the *gen.*, coupled

to *أَلَوَاهِبُ أَلَحْ* in *أَلَمَائَةِ أَلَهَجَانِ* [111] (AKB). And the converse, [vid. prolongation of the abbreviated, by poetic license (A),] occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

يَا لَكَ مِنْ تَبَرٍ وَمِنْ شَيْسَاءَ * يَنْشَبُ فِي الْمَسْعَلِ وَاللَّهَاءِ

[below] (IA) *O my wonder at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas!* (J), orig. *اللَّهَاءِ* (MN), pl. of *لَهَاءٌ* (MN, J), like *حَصَى* pl. cf *حَصَاةٌ* [254, 327] (J); and laying hold of the saying

سَيُغْنِيَنِى الَّذِى أَغْنَاكَ عَنِى * فَلَا فَقْرٌ يَدُومُ وَلَا غِنَاءٌ

[below] (Aud) *He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth* (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of *مِقْلَى* a *frying-pan*, saying *مِقْلَاءٌ*, because *مِفْتَاحٌ* a *key* exists; but disallows prolongation of *مَوْلَى* a *freedman*. because *مَفْعَالٌ* does not exist: and similarly he prolongs *لِحَى* *beards* [238], saying *لِحَاءٌ*, because *جِبَالٌ* *mountains* [256] exists; but disallows prolongation in *لُحَى* [238, Note on p. 908, ll.

15—17], because **فَعَالٌ** is not found among the formations of the *pls.*, except extraordinarily [253,255,257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding **غَنَاءٌ** in the [last] verse to be *inf. n.* of **غَانَيْتُ** [below], not of **غَنَيْتُ** *I was independent*, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of Al'Ajjāj, the Rājiz (MN),]

وَالْمَرْءُ يُبْلِيهِ بِلَاءُ السَّرْبَالِ * تَعَاقُبُ الْأَهْلَالِ بَعْدَ الْأَهْلَالِ

[*And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)*]; and **سَيَغْنِينِي أَحَ** [above], where **غَنَاءٌ** is not from **غَانَيْتُهُ** meaning *I vied with him in boasting of wealth*, and is not **غَنَاءٌ** with Fath meaning *profit*, because it is contrasted with **فَقْرٌ** *poverty*; and **يَا لَكَ مِنْ أَحَ** [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs **الْكَهَاءُ** by poetic license, notwithstanding that the prolongation makes it unprecedented [as a *pl.* formation], since there is no **فَعَالٌ** with Fath among *pls.* [253] (Sn,J). And among those who agree with [the majority of] the KK as to the allowability of that are IW and IKh (A).

CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§. 330. Z means, by his saying "connected with *vs.*", that these *ns.* are attached to *vs.* in respect of their derivation, and of their containing the letters of the *v.*; so that between them and *vs.* there exist an attachment and a connection in respect of form, since they take after one *o. f.*: and he does not mean that they are derived from *vs.* (IY). They are eight *ns.*, (1) the *inf. n.* [331], (2) the *act. part.* [343], (3) the *pass. part.* [347], (4) the assimilate *ep.* [348], (5) the *n. of superiority* [351], (6—7) the two *ns.* of time and place [361], (8) the *instrumental n.* [366] (M).

THE INFINITIVE NOUN.

§. 331. The *inf. n.* is the *n.* indicative of *accident* [402] (IH, IA, Sh, Fk), and conformable to the *v.* (IH, Sh, Fk), as ⁹ضَرَبٌ *striking* and ⁹إِكْرَامٌ *honoring* (Sh). The *accident* is (1) subsisting in an *ag.*, as ⁹زَيْدٌ *Zaid was glad*, *inf. n.* ⁹فَرَحٌ *gladness* [327]: (2) proceeding from him, (a) really, as ⁹قَعَدَ *he sat*, *inf. n.* ⁹قُعُودٌ *sitting*; (b) tropically, as ⁹مَرَضَ *he ailed*, *inf. n.* ⁹مَرَضٌ *ailing*: (3) falling upon an *obj.*, like the *inf. n.* of the *pass. v.*, as ⁹هَرَّ *being conceited* and ⁹جُنُنٌ *being possessed by a devil*. (YS, MAd). Conformability in their language is used in various ways: one says "This *inf. n.* is conformable to this *v.*," i. e., is its origin, and the source of its derivation, as the *inf. n.* in ⁹حَدَّثْتُ حَمْدًا *I praised fervently* is said to be conformable to its *v.*, but not the *inf. n.* in LXXIII. 8. [40,332]; and one says "The *act. part.* is conformable to the *aor.* [343]", i. e., is commensurable with it in vowels and quiescences (R). What is meant by the *inf. n.*'s conformability to the *v.* is that it should occur, after the derivation of the *v.* from it, as *corrob.* of the *v.*, or as explanatory of its mode or number [39]; so that *ns.* from which the *v.* is not derived, like ⁹قَادِرِيَّةٌ

omnipotence and *عَالِيَّةٌ* *omniscience*, and like *وَيَلَا لَهُ* and *وَيَحَا لَهُ* [41], are not *inf. ns.*, although the two last are unrestricted *objs.* (Jm, YS). So in the Jm : but the conformability to the *v.* may mean inclusion of the whole of its letters (YS) ; and by "conformable to the *v.*" I intend to exclude the *quasi-inf. n.* [342. A], which, though a *n.* indicative of *accident*, is not conformable to the *v.*, as *أَعْطَيْتُ عَطَاءً* *I gave liberally*, since what is conformable to the *v.* is only *إِعْطَاءً*, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions ; and, if IH [and his followers, IHsh and Fk,] had said "the *n.* that is indicative of *accident*, and that the *v.* is derived from", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the *inf. n.* is original, the *v.* and *qual.* being derived from it [Note on p. 30, l. 14] ; while the KK hold that the *v.* is original, the *inf. n.* [and similarly the *qual.* (MKh)] being derived from it ; and some hold that the *inf. n.* is original, the *v.* being derived from it, and the *qual.* derived from the *v.* ; and ITlh holds that the *inf. n.* and the *v.* are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every *deriv.* implies the original and an addition ; while the *v.* and the *qual.*, in relation to the

inf. n., are like that, because each of them indicates the *inf. n.* and an addition, the *v.* indicating the *inf. n.* and *time* [402], and the *qual.* indicating the *inf. n.* and the *ag.* [142] (IA). The [BB say that the (R)] *inf. n.* is named ⁹مَصْدَر (M on §. 39, R) as being the *place* of the *v.*'s *proceeding* (R), because the *v.* proceeds, [i. e., is derived (IY),] from it (M). But the KK say that ⁹مَصْدَر is ⁹مَفْعُول i. q. the *inf. n.*, as in ⁹فَعَدْتُ مَقْعَدًا حَسَنًا *I sat beautifully*, i. e. ⁹فَعَدْتُ [333]; and that the *inf. n.* here is i. q., the *act. part.*, meaning *proceeding* from the *v.*, like ⁹عَدْلٌ i. q. ⁹عَادِلٌ [143]. And the KK adduce, as evidence of the *v.*'s originality, its government of the *inf. n.*, as ⁹فَعَدْتُ ⁹فَعْرَدًا, the *op.* being before the *reg.*: but this is a mistake, because the *op.* is before the *reg.* in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the *inf. n.* is anterior to that of the *v.* (R). And S names the *inf. n.* ⁹حَدَّثٌ and ⁹حَدَّثَانٌ (M, R), because it is the *accident* of the *ag.* (IY); and [sometimes (M)] ⁹فِعْلٌ (M, R), as being the *action* of the *ag.* (IY). Its form is dependent upon hearsay in the [unaugmented (Jm)] *tril.* (IH) *v.* [482] (WIH). The formations of the *inf. n.* in the unaugmented *tril.* are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-

ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) فَعَلٌ, (2) فَعُلٌ, (3) فُعِلٌ, (4) فَعَلَةٌ, (5) فَعِلَةٌ, (6) فُعِلَةٌ, (7) فَعَلَى, (8) فُعِلَانُ, (9) فُعِلَى, (10) فُعِلَانُ, (11) فُعِلَانُ, (12) فُعِلَانُ, (13) فُعِلَانُ, (14) فُعِلٌ, (15) فَعِلٌ, (16) فَعِلٌ, (17) فَعِلٌ, (18) فَعِلٌ, (19) فَعِلَةٌ, (20) فَعَالٌ, (21) فَعَالٌ, (22) فَعَالٌ, (23) فَعَالٌ, (24) فَعَالَةٌ, (25) فَعَالَةٌ, (26) فَعُولٌ, (27) فَعُولٌ, (28) فَعُولٌ, (29) فَعُولَةٌ, (30) مَفْعَلٌ, (31) مَفْعَلٌ, (32) مَفْعَلَةٌ, (33) مَفْعَلَةٌ, (34) مَفْعَلَةٌ, (M), as (1) قَتَلَ Killing, (2) فسقٌ *profligacy*, (3) شَغَلَ occupying, (4) رَحِمَةً having mercy [336], (5) نَشَدَتْ seeking [336], (6) كُدِرَتْ being turbid, dingy [below], (7) دَعَا praying, (8) دُكِرَ [248,272], (9) بُشِرَ [272], (10) لَيَّانٌ [below], (11) حَرَمَانَ refusing, (12) غَفِرَانَ forgiving, (13) نَزَّانٌ [below], (14) طَلَبٌ seeking, demanding [below], (15) خَنَقٌ strangling, (16) صَغُرٌ being small, young, (17) هَدَى guiding [below], (18) غَلَبَتْ overcoming [below], (19) سَرَقَتْ stealing, (20) ذَهَابٌ going away [below], (21) صِرَافٌ being in heat, (22) سَوَّالٌ asking, (23) زَهَادَةٌ abstinence, (24) دَرَايَةٌ knowing [336] (M, SH), (25) بُغَايَةٌ seeking, desiring [below] (SH), (26) دَخُولٌ entering [336] (M, SH), (27) قَبُولٌ accepting [below] (M), (28) وَجِيفٌ beating of the heart, (29) صُهْبَةٌ being reddish [below],

(30) مَدْخَلَ *entering*, (31) مَرَجَع [333], (32) مَسْعَاة *endeavouring*, (33) مَحْمِدَةٌ *praising* [333] (M, SH), (34) كَرَاهِيَةٌ *disliking* [256] (SH). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) فَعَلَّ, as سُرِدَّ *being lord*; (36) فَعَلُوتْ, as جَبُرُوتْ *being haughty* [385, 678]; (37) تَفَعَّلَ, as قُدْرًا *ability to repel foes* [372]; (38) فَيَعْلُوَّةُ, as كَيْنُونَةٌ *being, orig. كَيْنُونَةٌ* [716]; (39) فَعْلُوَّةُ, as شَيْخُوخَةٌ [below] and صَيْرُورَةٌ *becoming*; (40) فَعْلَنِيَّةُ, as بُلْهَنِيَّةُ *ease* [248, 677]; (41) فَعْيَلَةٌ, as شَبِيْبَةٌ *becoming adolescent* and فَضِيْحَةٌ *disgracing*; (42) فَاعُولَةٌ, as ضَارُورَةٌ i. q. ضَرَرٌ *harm, affliction*; (43) تَفْعِلَةٌ, as تَهْلِكَةٌ *perishing*; (44) مَفَاعِلَةٌ, as مَسَائِيَةٌ *displeasing, orig. مَسَاوِيَةٌ*, but transposed, [because they dislike the , with the Hamza (Jh)]; (45-46) فُعْلَةٌ and فُعْلَى, as غُلْبَةٌ [i. q. غَلَبَةٌ (Jh)] and غُلْبَى; and others besides (R). The poet says أَخَذُوا الْمَخَاصِ أَلْحَ [499] (IY). The [prevalent (R,A), regular (Aud),] *inf. n.* of [what indicates (Aud, A)] *craft* [or *office* (Aud, A) or *the like* (SH), of whatever *conjug.* it be (R),] is فَعَالَةٌ (SH, Aud, A), as كَتَبَ *wrote, inf. n. كِتَابَةٌ art of writing* [below] (SH), like خِيَاَصَةٌ *art of sewing*, تَجَارَةٌ *trading* (R, Aud, A), إِمَارَةٌ *office of commander* (R, A), صِيَافَةٌ

art of casting in a mould, ^{حَيَاكَةُ} art of weaving (R), whence ^{سَفَرٌ بَيْنَهُمْ} mediated between them, *inf. n.* ^{سِفَارَةٌ} office of mediator, ambassador (Aud, A). IU mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with Fath in some cases, as ^{وَكَالَةٌ} profession of agent or advocate, ^{دَلَالَةٌ} business of broker, and ^{وَلَايَةٌ} office of governor [below]. The *inf. n.* prevalent in taking fright and running off, and in being excited, and the like, is ^{فِعَالٌ}, as ^{فِرَارٌ} fleeing, ^{شِمَاسٌ} refusing to be ridden, ^{نِكَاحٌ} lying with a woman, ^{ضِرَابٌ} covering, ^{وِدَاقٌ} being in heat, and ^{طَبَاحٌ} being refractory (R), like ^{جَبَاحٌ} [below], says AMYd (Jh); while ^{حِرَانٌ} stopping short in a gallop is like ^{شِمَاسٌ} [above] and ^{شِرَادٌ} [below], all being combined in refusal of what is desired. And ^{فِعَالٌ} (1) occurs in sounds also, but less often than ^{فُعَالٌ} and ^{فَعِيلٌ} [below], as ^{زَمَارٌ} crying of the she-ostrich and ^{عِرَارٌ} crying of the he-ostrich: (2) is regular in non-*inf. ns.* denoting the time of the accident's drawing near, as ^{قِطَافٌ} season for gathering the crop of grapes, ^{صِرَامٌ} and ^{جِدَادٌ} season for cutting off the fruit of palm-trees, ^{حِصَادٌ} season for reaping, and ^{رِفَاعٌ} season for carrying the corn when reaped; while ^{فِعَالٌ} shares with it, [as

though **فَعَالٌ** and **فَعَالٌ** were universally used in all that contains the sense of *time of the act*, thus resembling **أَرَانٌ** and **إِرَانٌ** *time or season* in alternating one with the other: (a) the *inf. n.* of all such is **فَعْلٌ**, like **جَدٌّ** and **صَرَمٌ** *cutting off the fruit of palm-trees* and **قَطَفٌ** *gathering the crop of grapes* (Jh): (3) is prevalent in *brands* also, as **عِلَاطٌ** and **عِرَاضٌ** *a brand on the neck*, **جَنَابٌ** *on the side*, and **كِشَاحٌ** *on the flank*. The *inf. n.* prevalent in ailments, of any *conjug.* other than **فَعِلٌ** [below], is **فُعَالٌ**, as **سُعَالٌ** *coughing* [below], **دَوَارٌ** [328], **عُطَاسٌ** *sneezing*, and **ضِدَاعٌ** *headache*; while **فَعَالٌ** shares with it in the word **سَوَافٌ** *murrain*, because Damm before the و is deemed heavy. And the *inf. n.* prevalent in *sounds* also is **فُعَالٌ**, as **صُرَاحٌ** *screaming* [below], **بُعَامٌ** and **عُرَاةٌ**; while **فَعَالٌ** shares with it in **غُرَاثٌ** *call for help*; and **فَعِيلٌ** often occurs, as **صَجِيحٌ** *shouting*, **نَثِيمٌ** *groaning*, and **نَعِيبٌ** [below]. And, in *non-inf. ns.*, **فُعَالٌ** occurs i. q. the *pass. part.*, as **دُقَاتٌ** *chips*, **حُطَامٌ** *fragments*, **فُتَاتٌ** *broken bits*, and **رُفَاتٌ** *crumbs*; and **فُعَالَةٌ** denotes *a small quantity severed from a large*, as **قُلَامَةٌ** *parings*, **قُرَاضَةٌ** *cuttings, clippings*, **قُدَادَةٌ** *choice part*, and **بُعَايَةٌ** *a stray beast sought for*. The regular, universal *inf. n.* of *shifting about* and *violent motion* is **فَعْلَانٌ**, as **نَزَرَانٌ** *leaping* [below], **نَقَرَانٌ** *bounding*, **عَسَلَانٌ**

quivering, and رَتَكَانٌ *trotting*; and فَعَالٌ sometimes occurs in this sense, as نَزَّاءٌ *leaping* and قَمَّاصٌ *prancing*. But شَتَّانٌ *hating* is anomalous, because it is not a *commotion*. The most prevalent *inf. n.* in colors is فَعْلَةٌ, as شُهْبَةٌ *grayness* [below] and كُدْرَةٌ *dinginess* [above], even if they be from فَعَلَ; and some of them are on the measure of فَعْلٌ, as صَدَأٌ *dark sorrel* and عَيْسٌ *pale yellow*; while صُهُوبَةٌ [above] and كُدْرَةٌ *dinginess* also occur; and, says S, they say بَيَاضٌ *whiteness* and سَوَادٌ *blackness* by assimilation to صَبَاحٌ *morning* and مَسَاءٌ *evening*, because these are colors like those. But, as for the occurrence of defects [below] on the measure of فَعْلَةٌ, like أُذْرَةٌ *scrotal hernia* and نَفْخَةٌ *inflation of the belly*, it is rare. فَعْلَةٌ and فَعْلَةٌ often denote the position of the act in the limbs, as قُطْعَةٌ and قَطْعَةٌ *position of amputation*, and similarly جُذْمَةٌ and جَذْمَةٌ, and صَلْعَةٌ and صَلْعَةٌ *bald patch*, and نَزْعَةٌ and نَزْعَةٌ *bald place on the side of the forehead*. And فَعْلَةٌ denotes the superfluity also, as قُلْفَةٌ and غُرْلَةٌ *foreskin, prepuce*. The *inf. n.* prevalent in ailments of the *conjug.* of فَعَلَ [above] is فَعْلٌ, as وَرَمٌ *being swollen*, مَرَعٌ *falling sick*, and وَجَعٌ *feeling pain* (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] *inf. n.* of the *trans.* (SH,IM) *tril.* (IM) *v.*

(IA, Sn), of whichever *conjug.* it be (R), *فَعَلَّ* or *فَعِلَّ* [482] (SH, Aud, A), whether sound, unsound in the *ف* or *ع* or *ل*, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is *فَعَلَّ* (SH, IM), as *ضَرَبَ struck, inf. n. ضَرَبٌ* (SH, IA, Aud, A), like *رَدَّ repelled, inf. n. رَدٌّ* (IM), and *أَكَلَ ate, inf. n. أَكَلٌ* (Aud, A); and as *جَهَلَ was ignorant of, inf. n. جَهْلٌ* (SH), *جَمَدَ praised, inf. n. حَمْدٌ* (R), *أَمِنَ was safe from, inf. n. أَمْنٌ* (Aud, A), *شَرِبَ drank, inf. n. شَرَبٌ*, and *لَقِمَ gobbled, inf. n. لَقْمٌ* (A). That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by "regular" here is that, when a *v.* occurs, and you do not know how they pronounce its *inf. n.*, you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that *فَعَلَّ* may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham' from one authority that you do not attain to knowledge of the *inf. ns.* of *tril. vs.* except by hearsay; so that you do not form *فَعَلَّ* by analogy; even if nothing have been heard (Sn). IM prescribes in the Tashil, as the condition of *فَعَلَّ*'s being regular in the *inf. n.* of *فَعِلَّ*, that it should import *action with the mouth*, as in the two last *exs.*: whereas S and Akh do

not prescribe that ; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] *inf. n.* of the *intrans.* فَعَلَ, [whether sound, unsound, or re-duplicated (A),] is فَعَلَّ, as فَرَحَ, *inf. n.* فَرَحٌ [327] (SH,IM), and تَرَبَّ was dusty, *inf. n.* تَرَبُّ (R), like جَوَّى [327], شَلَّ (IM), *inf. n.* of شَلَّتْ يَدُهُ His hand, or arm, withered (IA,A), orig. شَلَّتْ (A), and أَشَرَ [327] (Aud), unless it indicate a color (SH,A), or defect [above] (SH), in which case its [prevalent (R,A)] *inf. n.* is فَعَلَّةٌ, as سَمِرَ was tawny, *inf. n.* سُمُرَةٌ (SH,A), أَدَمَ was brown, *inf. n.* أَدَمَةٌ (SH), شَهَبَ was gray, *inf. n.* شُهْبَةٌ [above], and كَوَّهَ was purple or violet, *inf. n.* كُهْبَةٌ, which is a color between blue and red ; and, according to IHsh in the Aud (A), unless it indicate a craft, [of which he gives no *ex.* (A),] or an office, in which case its regular *inf. n.* is [said by him to be (A)] فَعَالَةٌ, as وَلِيَ عَلَيْهِمْ was governor over them, *inf. n.* وَلَايَةٌ [above] (Aud,A): but what he says requires consideration, because that [regular *inf. n.* فَعَالَةٌ, in the case of what indicates a craft or an office (Sn),] is known only in [the *trans.* or *intrans.* (Sn)] فَعَلَ [below] (A), as كَتَبَ, *inf. n.* كِتَابَةٌ [above], خَاطَ sewed, *inf. n.* خِيَاطَةٌ, and نَقَبَ عَلَيْهِمْ was overseer over them, *inf. n.* نِقَابَةٌ office of

overseer (Sn) ; and, as for وَلَّى عَلَيْهِمْ, *inf. n.* وَلَايَةٌ, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] *inf. n.* of the *intrans.* فَعَلَّ is فُعُولٌ (SH,IM), as رَكَعَ bowed, *inf. n.* رُكُوعٌ, and دَخَلَ entered [336], *inf. n.* دُخُولٌ (R), whether it be sound or unsound (A), as قَعَدَ sat, [*inf. n.* قُعُودٌ (IA, Aud, A),] and غَدَا went in the early morning, [*inf. n.* غُدُوٌّ (IA, A),] so long as it does not require [its *inf. n.* to be (IA)] فِعَالٌ or فَعْلَانٌ or فُعَالٌ (IM) or فَعِيلٌ or فِعَالَةٌ (Aud,A). Fr [above] says "When a فَعَلٌ, whose *inf. n.* has not been heard, comes to you, then make it فُعَلٌ for AlHijāz", [whether it be *trans.* or *intrans.* (R),] "and فُعُولٌ for Najd" (SH), whether it be *intrans.* or *trans.* : but the well-known opinion is that the *inf. n.* of the *trans.* [tril.] is فُعَلٌ, unrestrictedly, [i. e., whether the *v.* be فَعَلَ or فَعِلَ] ; and that the *inf. n.* of the *intrans.* is فُعُولٌ from فَعَلَ [above], فَعِلٌ from فَعِلَ, and فِعَالَةٌ from فَعَلَ [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فِعَالٌ belongs [regularly (Aud,A)] to what indicates *refusal*, like أَبَى refused (IM), *inf. n.* إِبَاءٌ, فَقَرَ shied away, *inf. n.* فِقَارٌ (IA,Aud,A), شَرَدَ took fright, and ran off, *inf. n.* شِرَادٌ [above] (IA,A), جَمَحَ was restive, refractory, *inf. n.* جِمَاحٌ [above], and أَبَقَ ran away, *inf. n.*

إِبَاقُ (Aud, A). فَعَلَانُ belongs [regularly (Aud)] to what requires *violent motion* (IM), as جَالٌ *went round about*, *inf. n.* جَوْلَانُ (IA, Aud, A), طَافَ *circumambulated*, *inf. n.* طَوَفَانُ (IA, A), غَلَتِ الْقِدْرُ *The pot boiled*, *inf. n.* غَلِيَانُ (Aud, A), and نَزَا *leaped*, *inf. n.* نَزَوَانُ [above] (IA). فُعَالٌ belongs [regularly (Aud, A)] to [what indicates (IA, Aud, A)] (1) *ailment* (IM), as مَشَى بَطْنُهُ *His belly moved*, *inf. n.* مَشَا [328] (IA, Aud, A), سَعَلَ *coughed*, *inf. n.* سَعَالٌ [above], and رُكِمَ *was troubled with a cold in the head*, *inf. n.* رُكَامٌ [328] (IA, A); (2) *sound* (IM), as صَرَخَ *screamed*, *inf. n.* صَرَاحٌ [above] (Aud, A), نَبَحَ *barked*, *inf. n.* نَبَاحٌ [below] (A), and عَوَى *howled*, *inf. n.* عَوَاءٌ (Aud, A). فَعِيْدٌ [regularly (Aud)] comprises (1) *journeying* (IM), as رَحَلَ *departed*, *inf. n.* رَحِيلٌ, دَمَلَ *went a gentle pace*, *inf. n.* دَمِيلٌ (IA, Aud, A); (2) *sound*, as صَهَلَ (IM), *inf. n.* صَهِيلٌ [below] (IA, Aud, A), نَهَقَ *brayed*, *inf. n.* نَهِيْقٌ [below] (Aud, A), and رَارَ *roared*, *inf. n.* رَزِيرٌ (Aud). In what indicates *sound* (Sn), sometimes فَعِيْدٌ and فُعَالٌ are combined (R, A), as نَعَبَ الْغُرَابُ *The raven croaked*, *inf. ns.* نَعِيْبٌ [above] and نَعَابٌ [below], صَرَخَ *screamed*, *inf. ns.* صَرِيْحٌ and صَرَاحٌ (Sn), نَعَقَ الرَّاعِي *the herdsman called out*, *inf. ns.* نَعِيْقٌ and نَعَاقٌ, and أَزَّتِ الْقِدْرُ *the pot made a noise in boiling*, *inf.*

ns. أَزِيْرُ and أَزَارُ (A), like نَهِيْق [above] and نُهَائُ , and نَبِيْم and نُبَاح [above] (R) : while sometimes فَعِيْل stands alone, as صَهَلَّ الْفَرَسُ *The horse neighed, inf. n. صَهِيْلُ* [above], and صَخَدَّ الصُّرْدُ *The sparrow-hawk cried, inf. n. صَخِيْدُ*; and sometimes فَعَالُ stands alone, as بَغَمَ الظَّبْيُ *The gazelle uttered a plaintive cry, inf. n. بُغَامُ*, and ضَبَحَ الثَّعْلَبُ *The fox barked, inf. n. ضُبَاحُ*; as the first stands alone in *journeying*, and the second in *ailments* (A). [And فَعَالَةٌ is described above.] The *inf. n.* of فَعَلَ , [which is always *intrans.* (R,IA),] is [regularly (Aud, A)] (1) فَعَالَةٌ [above] (SH, IM), which is [most (R)] prevalent (SH), as زَيْدٌ جَرَلٌ *Zaid was endowed with good judgment (IM), inf. n. جَرَالَةٌ* (IA, A), like كَرَمٌ was generous, *inf. n. كَرَامَةٌ* [below] (SH), فَصَحٌ was eloquent, *inf. n. فَصَاحَةٌ* (IA, Aud, A), فَصَحٌ was bulky, *inf. n. فَصْحَامَةٌ* (IA), صَرَحٌ was genuine, *inf. n. صَرَاحَةٌ* (Aud), and ظَرَفٌ was smart, witty, *inf. n. ظَرَفَانَةٌ* (A); (2) فَعُولَةٌ, as سَهْلٌ أَلَمَرٌ *The matter was easy (IM), inf. n. سَهْلَوَةٌ*, سُهْلَةٌ عَذْبٌ was sweet, *inf. n. عَذْبَوَةٌ* (IA, Aud, A), and مَلَحٌ was salt, *inf. n. مَلُوْحَةٌ* (Aud, A). فَعَالَةٌ is more prevalent than any other [measure] in the *inf. n.* of فَعَلَ : but some say that the most prevalent [measures] are three, (1) فَعَالٌ, like جَمَالٌ *being comely*; (2) فَعَالَةٌ, like كَرَامَةٌ [above]; (3) فَعُولٌ, like حُسْنٌ [below].

What is before mentioned is the established rule in the *inf. n.* of the *tril. v.* (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the *cat.* of transmission [from the Arabs (Sn)], like سُخْطٌ *displeasure, anger*, رَضَى *pleasure, satisfaction* (IM), رَغْبَةٌ *desire* (Aud), حُزْنٌ *grief* (A), and بُخْلٌ *niggardliness* (Aud, A), in the *intrans.* فَعَلَ (Aud), where the regular *inf. n.* is فَعَلٌ (A); and جَحْدٌ *denial*, شُكْرٌ (Aud, A) and شُكْرَانٌ *thanking* (IA, Aud), and رُكُوبٌ *riding* (A), in the *trans.* فَعَلَ [and فَعَلٌ] (Aud), where the regular *inf. n.* is فَعَلٌ (A); and مَوْتُ *dying*, فَوْزٌ *succeeding, prospering* (Aud, A), مَشْيٌ *walking* (A), حُكْمٌ *deciding*, شَيْخُوخَةٌ *being elderly* [above], نَيْمَةٌ *creating discord*, and ذَهَابٌ *going away*, in the *intrans.* فَعَلَ (Aud), where the regular *inf. n.* is فُعُولٌ (A); and حُسْنٌ *beauty* [below], قُبْحٌ *ugliness* (Aud, A), عِظَمٌ [below] (A) and عَظَمَةٌ *greatness* (IA), and كِبَرٌ *being big, old* (A), in فَعَلَ (Aud), where the regular *inf. n.* is فَعَالَةٌ or فُعُولَةٌ (A). But Zj and IU mention that فُعَلٌ, like حُسْنٌ, is a regular *inf. n.* of فَعَلَ, [like حُسْنٌ (A),] which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the *inj. n.* of فَعَلَ is often [on the measure of فَعَلٌ or فَعَلٌ (Jrb),] like عِظَمٌ [above] and كَرَمٌ *being generous* (SH). They say that (R) there

is no *inf. n.* on the measure of **فَعَلَ**, except **هُدًى** [above] and **سُرًى** *journeying by night* (IY,R): and, because of their rarity among *inf. ns.*, the Banù Asad make them *fem.*, imagining them to be *pl.* of **هُدَيَّةٌ** and **سُرَيَّةٌ**, though these have not been heard, because **فَعَلَ** as *pl.* of **فَعَلَةٌ** is frequent [238]. As for **تَقَى** *fear of God*, Zj says that it is **فَعَلَ**, the **ت** being a substitute for the **ث**, as in **تَقَوًى** [689]; while Mb says that its measure is **تَعَلَ**, the **ف** being elided, as in the *v.*, where **تَقَى**, *aor.* **يَتَقَى**, is said for **اَتَقَى**, *aor.* **يَتَقَى** [759]. Nor does **فَعَلَ** occur in the *inf. n.* of **فَعَلَ** except in the defective, as **شَرًى** *selling, buying*, **قَرًى** *entertaining*, and **كَلًى** *hating*; and it also is rare. No *inf. n.* on the measure of **فَعَلَ** occurs in the *conjug.* of **فَعَلَ**, except when its *aor.* is **يَفْعَلُ**, as **طَلَبُ** [above], except two words, (1) **جَلَبُ** from **جَلَبَ** *The wound healed*, which is not peculiar to **يَفْعَلُ**, its *aor.* being **يَجْلِبُ** and **يَجْلُبُ**; and (2) **غَلَبُ** from **غَلَبَ** *overcame*, *aor.* **يَغْلِبُ**, as XXX. 2. [502]. Fr says that the *o. f.* may have been **مِنْ بَعْدِ غَلَبَتِهِمْ** with the **س**, which was then elided, as in the saying [of Abù Umayya AlFaḍl Ibn Al'Abbās Ibn Abi Lahab (MN)]

إِنَّ الْخَلِيظَ جَدُّوا الْبَيْنَ فَأَنْجَرْدُوا * وَأَخْلَفُونَ عِدَّ الْأَمْرِ الَّذِي وَعَدُوا

[*Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN)*], i. e., عِدَّةَ الْأَمْرِ [338]. As for فَعْلَانُ, it is extraordinary, as لَبَّى *delayed payment, inf. n.* كَيَّانُ [above], which is said by some to be *orig.* with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr of the ج: while شَنَانُ also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where شَنَانُ with quiescence of the ن is read in وَلَا يَجْرِمَنَّكُمْ V. 3. *And do not ye let hatred of a people induce you* by Ibn 'Āmir, Ismā'il on the authority of Nāfi', and Ibn 'Ayyāsh on the authority of 'Āṣim (B). فَعُولُ occurs as an *inf. n.* in only five words, رَضُوْهُ *inf. n.* of تَوَضَّأْتُ *I performed ablution* [342A], طَهَّرُوْهُ *inf. n.* of تَطَهَّرْتُ *I purified myself*, وَلِعْتُ *inf. n.* of وَلِعْتُ *I was eagerly desirous*, وَقَدَّتِ النَّارُ *inf. n.* of وَقَدْتُ *The fire blazed*, and قَبِلُوْهُ *inf. n.* of قَبِلْتُ *accepted*, as S transmits. فَعِلُ occurs i. q. مَفْعُولُ, like ذَبِحَ *animal slaughtered*, and سَفَرُ and زِبْرُ *writing book*. And فَعَلُ also, like خَبَطَ *leaves knocked off a tree with a stick* and نَقَضَ *débris*. And فَعَلُ often occurs i. q. مَفْعُولُ, as سَبَّهَ [265], ضَحِكَهُ *ridiculed*, and لَعَنَهُ [265]; and فَعَلُ i. q. فَاعِلُ [265]: while both are intensive.

مَفْعَلَةٌ occurs denoting the *cause of the act*, as in the Prophet's saying مَجْبَنَةٌ مَخْرَجَةٌ مَبْخَلَةٌ children are a cause of cowardice, hoarding, and niggardliness. And فَعُولٌ occurs denoting *what the thing is done with*, like وَجُرٌّ medicine poured into the mouth, نَقْرَعٌ an infusion, and قَيْءٌ emetic. But some of the measures mentioned are not *inf. ns.* (R).

§. 332. The *inf. n.* of the *non-tril* [*v.* (Aud, A), i. e., of the augmented *tril.* and the unaugmented and augmented *quad.* (Jm),] is regular (IH, IM). Thus you say, [e. g. (R),] that the *inf. n.* of every *v.* whose *pret.* is on the measure of أَفْعَلٌ is on the measure of إِنْفَعَالٌ (R, Jm), that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعَّلَ is on the measure of تَفْعِيلٌ (R), that the *inf. n.* of every *v.* whose *pret.* is on the measure of اسْتَفْعَلَ is on the measure of اسْتِنْفَعَالٌ (Jm), and that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعَّلَلَ is on the measure of فَعْلَلَةٌ (R), and so on (Jm). And one rule may also be hazarded for the whole of the *quad.* and augmented [*tril.*], vid. that you should look at the *pret.*, and add an *!* before its final: and then, if there be two mobiles [anywhere] before the final in the *pret.*, you should pronounce only the first of them with Kasr, as (a) أَفْعَلٌ, *inf. n.* إِنْفَعَالٌ; (b) فَعَّلَلَ, *inf. n.* فَعْلَلٌ; (c) فَعَّلَى [482],

inf. n. فَعَلَّاءَ ; (d) فَاعَلَّ , *inf. n.* فَيَعَالُ [below]; and (e) فَعَّلَ , *inf. n.* فَعَّالُ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) اِنْفَعَلَ , *inf. n.* اِنْفَعَالُ ; (b) اِسْتَفْعَلَ , *inf. n.* اِسْتَفْعَالُ ; (c) اِفْتَعَلَ , *inf. n.* اِفْتَعَالُ ; (d) اِنْفَعَلَ , *orig.* اِنْفَعَلَّ , *inf. n.* اِنْفَعَالُ ; (e) اِنْفَعَالُ , *orig.* اِنْفَعَلَّ , *inf. n.* اِنْفَعَالُ ; and (f) تَفَعَّلَ , *inf. n.* تَفَعَّالُ [below]. What I have mentioned is not founded upon the assumption that the *inf. n.* is derived from the *v.* [331] ; but is intended to explain how the *inf. n.* occurs regular, if one happens to have a previous knowledge of the *v.* The most notorious *inf. ns.* however, of فَعَّلَ , فَعَلَّلَ , فَاعَلَّ , and تَفَعَّلَ , vid. فَعْلَكُ , تَفْعِيلُ , فَعْلَكُ , تَفْعِيلُ , are contrary to the rule mentioned. But, as for فَعَالُ , *inf. n.* of فَاعَلَّ , like تَتَالُ , it is contracted from the regular, being *orig.* فَيَعَالُ (R on the IH). فَعَالُ , *inf. n.* of فَعَّلَ [above], فَيَعَالُ and فَعَالُ , *inf. ns.* of فَاعَلَّ , and تَفَعَّالُ , *inf. n.* of تَفَعَّلَ , though regular, have become confined to hearsay ; and such instances of them as occur are not to be copied (R on the SH). And the only *inf. n.* of تَفَعَّلَ and تَفَاعَلَّ , and of what is co-ordinated with تَفَعَّلَ such as تَفَرَّعَ , تَفْعِيلُ , and the like, is contrary to the rule, as تَفَعَّلُ and تَفَاعَلُ [below]. The predicaments of [all] these *inf. ns.* will [now] be explained [in detail] (R on the IH). The *vs.* that exceed three letters are of two kinds, (1)

composed solely of *rad.* letters, which kind is only *quad.* ;
 (2) containing an augment, which kind is of three sorts,
 (a) commensurable with the *quad.* by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad.* is the same as that of the *quad.* in the *pret.*, *aor.*, and *inf. n.*, as شَمِلَ [483], *aor.* يُشَمِلُ, *inf. n.* شَمْلَةٌ ; حَوَّلَ [482], *aor.* يُحَوِّلُ, *inf. n.* حَوْلَةٌ ; and بَيَّطَرَ [274, 482]. *aor.* يُبَيِّطِرُ, *inf. n.* بَيَّطْرَةٌ [below]; like دَخَرَ [495], *aor.* يُدَخِّرُ [404], *inf. n.* دَخْرَجَةٌ [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, فَعَّلَ , أَفْعَلَ , and فَاعَلَ : but, though these formations are on the measure of دَخَرَ in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their *inf. ns.* are not like دَخْرَجَةٌ (IY). The *inf. n.* of أَفْعَلَ is إِفْعَالٌ (S, M, WIH, L, IA, Aud, A), regularly, when أَفْعَلَ is sound in the ع [338] (IA, Aud, A) as أَكْرَمَ honored, *inf. n.* إِكْرَامٌ [below] (IY, L, IA, Aud, A), whence أَعْطَى gave, *inf. n.* إِعْطَاءٌ [342. A] (S, IY, L, IA). For the *quad.* has two *inf. ns.*, فَعْلَلٌ and فَعْلَلٌ [below] : and, the first being more prevalent and inseparable, whereas فَعْلَلٌ sometimes does not occur, the *inf. n.* of the co-ordinated accords with the more prevalent, as بَيَّطْرَةٌ [above] and جَهْرَةٌ [482]; while the *inf. n.*

of what is commensurable without being co-ordinated accords with **فَعْلَالٌ**, as **إِكْرَامٌ** [above], in order that it may enjoy a share in [the predicament of] the *quad.* on account of the resemblance and commensurability (IY). The *inf. n.* of **فَعَلَ** is (1) **تَفْعِيلٌ** (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when **فَعَلَ** is sound (L, IA, Aud, A) in the **ل** [338] (L, Aud, A), as **كَسَّرَتْهُ** [252, 486], *inf. n.* **تَكْسِيرٌ**, and **عَذَّبْتُهُ** *I punished him*, *inf. n.* **تَعْذِيبٌ** (S, IY), whence IV. 162. [39] (IY, IA), as though they made the **ت** at its beginning a substitute for the *aug.* **ع** in **فَعَلَ**, and the **ي** [before the final (IY)] an equivalent for the **ا** in **إِفْعَالٌ**; thus altering its beginning as well as its ending (S, IY), as they do in **إِفْعَالٌ** (IY): (2) **تَفْعِيلَةٌ** (M, WIH, A), as **بَصَّرَ**, *inf. n.* **تَبْصِيرَةٌ** [338] (WIH), (a) seldom in the case of such as **جَرَّبَ** [489], *inf. n.* **تَجْرِيبَةٌ**: (b) prevalently in the case of the *v.* whose **ل** is a Hamza, as **جَزَّأَ** *divided into parts*, *inf. n.* **تَجْزِيبَةٌ**; though here the *inf. n.* occurs according to the *o. f.* also (A), as **تَجْرِيٌّ** (Sn): (c) necessarily in the case of the unsound (A) in the **ل** [338] (Sn): (3) **تَفْعَالٌ** (WIH, L), when *multiplication* is intended [334, 489] (L), as **كَرَّرَ** *repeated*, *inf. n.* **تَكْرَارٌ** [334] (WIH), like **سَمَرَ** *journeyed much*, or *often*, *inf. n.* **تَسْيَارٌ** [below], **طَوَّفَ** *travelled round about much*, or *often*, *inf. n.* **تَطَوُّافٌ**, and **جَوَّلَ** *went*

round about much, or often, *inf. n.* تَجَوَّالٌ (L) : (4) نَعَّالٌ (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as كَلَّمْتُهُ *I spoke to him, inf. n.* كَلَّمَ [below] (S, M, L), and حَمَلْتُهُ *I burdened him, inf. n.* حَمَّلَ (S), whence LXXVIII. 28. *And they have utterly denied Our signs.* (S, M, WIH, IA), as though they followed the same method as in اِنْعَالٌ *inf. n.* of اَنْعَلَ, pronouncing the initial with Kasr, and adding an *h* before the final (S, IY) letter (S) : (5) نَعَّالٌ with a single ع, as كَذَّابٌ read in the text with a single ذ [below] (IA). In the non-defective, تَفْعِيلٌ is universal, regular ; while تَفْعِلَةٌ is frequent, but confined to hearsay. And so, when the *J* is a Hamza, as تَخْطِئُ *charging with error* and تَخْطِئَةٌ, according to AZ and the rest of the GG. But S appears to say that تَفْعِلَةٌ is necessary when the *J* is a Hamza, as in the defective [338] ; so that تَخْطِئُ is not said (R on the SH). نَعَّالٌ in the *conjug.* of فَعَلَ is common in the language of the elegant speakers among the Arabs : for they use nothing else ; and one of them, hearing me expound a text, said فَسَّرْتُهَا *Assuredly thou hast expounded it with an exposition whose like has not been heard of* (K). But نَعَّالٌ does not occur in the *non-inf. n.*, except with a ي substituted for the first of its double letter, as تَيَرَّأْتُ [278],

دِينَارٌ, and دِيَوَانٌ [685]; whereas in the *inf. n.* the *ي* is not substituted, in order that the *inf. n.* may be like the *v.* (R on the SH). [According however, to BD, IHsh, and A,] فَعَالٌ as *inf. n.* of فَعَلَ, like (L) كَذَابٌ *inf. n.* of كَذَبَ [with a double ذ in both (Sn)] is anomalous (L, Aud, A); and, [according to BD,] so is تَفْعَالٌ in *multiplication*, like تَسْيَارٌ [334] (L). But, as for كَذَابٌ with a single ذ [above], as *inf. n.* of كَذَبَ, I have not heard of it. And كَذَابًا in the reading of LXXVIII. 28. is best explained as the *inf. n.* of كَذَبَ put in place of the *inf. n.* of كَذَبَ, as تَبْتِيلًا is put in place of تَبْتَلًا (K, B) in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the *inf. n.* of كَذَبَ, on the evidence of the saying

فَصَدَقْتُهَا وَكَذَبْتُهَا * وَالْمَرْءُ يَنْفَعُهُ كَذَابُهُ

[Then I spoke truth to her, and lied to her : and man is profited by his lying, and similarly

وَإِنَّ مَدِيحَ النَّاسِ حَقٌّ وَبَاطِلٌ * وَمَدْحُكَ حَقٌّ لَيْسَ فِيهِ كِذَابٌ
And verily the praise of men is true and false ;
while thy praise is true, there is no lie in it (N)]; being
then [governed] like [the *inf. n.* in] LXXI. 16. [40]:
for it either means فَكَذَبُوا and have falsely lied,
[like فَتَبَتُمْ تَبَاتًا and ye have grown vigorously, one of
the two constructions of LXXI. 16. given in the K]; or

is governed in the *acc.* by كَذَّبُوا, because it implies the sense of كَذَّبُوا, since every denier of the truth is *lying*: (2) i. q. مُكَادِّبَةٌ, the sense being فَكَادَّبُوا مَكَادِبَهُ and *have bandied charges of lying*, or مُكَادِّبِينَ *bandying charges of lying*, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a *bandying of charges of lying* between them (K). The *inf. n.* of فَاعَلَ is (1) مُفَاعَلَةٌ (S, M, WIH, IM, L), regularly (S, Aud), as قَاتَلْتُهُ [490], *inf. n.* مُقَاتَلَةٌ (IY, WIH, IA, Aud), like ضَارَبَ [490], *inf. n.* مُضَارَبَةٌ (L, IA, Aud): (2) [فِيْعَالٌ, for] those who say كَلَامٌ [above] (S, M) and تَحِيَّالٌ [below] (S), [or] the people of AlYaman (WIH), say تَيْتَالٌ (S, M, WIH) and ضِيْرَابٌ [278, 685], adding an *!* before the final, and pronouncing the initial with Kasr, as in إِكْرَامٌ, and then converting the [first] *!* into ي (IY): (3) فِعَالٌ [328] (S, M, WIH, IM, L), often (S, L), as though this ي were elided (S, IY) for lightness (IY), as قِتَالٌ [342A] (S, IY, WIH, L, IA, Aud), whence مَارَيْتُهُ *I disputed with him*, *inf. n.* مِرَآءَ (S, IY): (4) [فِيْعَالٌ, for] they say مَارَيْتُهُ, *inf. n.* مِرَآءَ, and قَاتَلْتُهُ, *inf. n.* قِتَالٌ (M). And sometimes the simple substantive from it occurs on the measure of فِعْلَةٌ, as مِرْيَةٌ *disputation*, i. e., مِرَآءَ, from مَارَأَ *He disputed with him* (L). According to S (Dm), the *inf. n.* inseparable from فَاعَلْتُ is مُفَاعَلَةٌ (S, IY, Dm),

like *إِسْتَفْعَالٌ* from *إِسْتَفْعَلْتُ* (S); for they sometimes discard *فَعَالٌ* (IY, Dm) and *فِيْعَالٌ* (IY), but not *مُفَاعَلَةٌ*, as *جَالَسْتُهُ* *I sat with him*, *inf. n.* *مُجَالَسَةٌ*, not *جَلَسَ* (IY, Dm), nor *جِيلَسَ* (IY). *فَعَالٌ* is disallowed, [and *مُفَاعَلَةٌ* requisite (A).] in [the *inf. n.* of (Sn)] the *فَاعِلٌ* whose *ف* is a *ي*, as *يَاسَرَ* took the left side (R, Aud A), and *يَامَنَ* took the right side (Aud, A), *inf. n.* *مِيَاْسَرَةٌ* and *مِيَاْمَنَةٌ* (A), where *يَسَارٌ* [or *يِيَانٌ*] is not said (R), because of the heaviness (R, Sn) of a *ي* pronounced with Kasr at the beginning of a word (Sn); while *يَاوَمَهُ* contracted with him by the day, *inf. n.* *يَوَامٌ*, [not *مِيَاوَمَةٌ* (A),] is anomalous (Aud, A). *مِيَاوَمَةٌ* is not anomalous; and some MSS have “and *مِيَاوَمَةٌ*”, according to which [version] the [reproach of] anomalousness is poured upon *يَوَامٌ* only. IM does not except the *فَاعِلٌ* whose *ف* is a *ي*, because it is extraordinary: nay, the very *vs.*, whose *ف* is a *ي*, is rare (Sn). But *مِرَّآءٌ* [with a double *ر*, (R)] is anomalous (SH), the regular form being *مِرَّآءٌ* with a single *ر*; and the reason why in *inf. ns.* they add something more than in *vs.* is that *ns.* are lighter than *vs.*, and more tolerant of burdens (R). *قِيْتَالٌ*, as *فِيْعَالٌ*, is regular, according to those who say *فَعَالٌ* as *inf. n.* of *فَعَّلَ* (AAz): but, [according to A,] *قِيْتَالٌ* is anomalous (A). The incommensurable sort has ten formations, two not

beginning with a Hamza, vid. *تَفَعَّلَ* and *تَفَاعَلَ* and: eight invariably beginning with a *conj.* Hamza, three *quin.*, vid. *انْفَعَلَ*, *اِنْتَعَلَ*, and *اِنْعَلَ*; and five *sex.*, vid. *اِسْتَفَعَلَ*, *اِنْفَعَلَ*, *اِنْعَوَّعَلَ*, *اِنْفَعَوَّعَلَ*, and *اِنْعَنَّعَلَ* (IY). The *inf. n.* of every *v.* beginning with an *aug.* ت is formed by pronouncing its penultimate with Damm, if it be sound in the final, as *تَعَلَّمَ* *learned*, *inf. n.* *تَعْلَمُ* [below], *تَغَاغَلَ*, *inf. n.* *تَغَانُلُ* [below], and *تَدَحَّرَجَ*, *inf. n.* *تَدَحْرُجُ* [below]; and with Kasr, if it be unsound, as *تَوَلَّى* *turned away*, *inf. n.* *تَوَالِي*, *تَوَالَى* followed consecutively, *inf. n.* *تَوَالِي*, and *تَسَلَّقَى*, *inf. n.* *تَسْلُقِي* [below], *orig.* *تَوَلَّى*, *تَوَالَى*, and *تَسَلَّقَى*, by analogy to their sound counterparts, the Damma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [*decl.*] *n.* should be a, preceded by a Damma, may not be produced. And *vs.* beginning with an *aug.* ت have no *inf. ns.* formed differently from what has been mentioned, except such as are extraordinary, vid. (1) *تَفَعَّلَ* *inf. n.* of *تَفَعَّلَ*, as *تَحَبَّلَ* [below] *inf. n.* of *تَحَبَّلَ*, and *تَمَلَّقَ* *inf. n.* of *تَمَلَّقَ*, whence *ثَلَاثَةُ أَحْبَابٍ الْح* [below]; (2) *تَفَاعَلَ* *inf. n.* of *تَفَاعَلَ*, as *رَمَيَا* *inf. n.* of *تَرَامَوْا* *They shot*, or *threw, one at another* [below], i. e. *تَرَامَ* [335] (L). The *inf. n.* of *تَفَعَّلَ* is (1) *تَفَعَّلُ* (S, M, WIH, IA, A), regu-

larly (S, IA, A), as *تَكَلَّمْتُ* *I spoke*, *inf. n.* *تَكَلَّمَ* (S, IY), whence *تَعَلَّمَ*, *inf. n.* *تَعَلَّمَ* [above], and *تَجَبَّلَ*, *inf. n.* *تَجَبَّلَ* [below] (IA, A), the ع being pronounced with Damm (S, IY, IA) because there is no *n.* [in the language (S)] on the measure of *تَفَعَّلَ* (S, IY) with Fath of the ع, while *تَفَعَّلَ* with Damm of the ع is found among *ns.*, as *تَنْرُطُ* *a certain bird* [379] (IY): (2) *تَفَعَّلَ* (M, WIH), according to those who say *كَلَّمَ* [above] (M), as *تَمَلَّقَ*, *inf. n.* *تَبَلَّقَ* [below] (WIH). They [that say *كَذَّابٌ* (S, IY)] say *تَحَبَّلْتُ* *I burdened myself with it*, *inf. n.* *تَحَبَّلَ* [above] (S, M); and the poet says

ثَلَاثَةُ أَحْبَابٍ فَحُبُّ عِلَاقَةٍ * وَحُبُّ تِبْلَاقٍ وَحُبُّ هُوَا الْقَتْلِ

[above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY). There are *three loves*; *for there is a love that is attachment*, [like the tie between father and child (Jsh),] *and a love that is affection*, [like the love of friends (Jsh),] *and a love that is murder* (AAZ), [Jsh]), like the love of the lover and the beloved (Jsh). But *تَفَعَّلَ* is [said by some to be] anomalous (L, IA, Aud, A).

The *inf. n.* of *تَفَاعَلَ* is *تَفَاعَلَ* (S, M), as the *inf. n.* of *تَفَعَّلَ* is *تَفَعَّلَ*, because the measure and the number of letters are one, and *تَفَاعَلْتُ* from *فَاعَلْتُ* corresponds to *تَفَعَّلْتُ* from *فَعَّلْتُ*: while they pronounce the ع with Damm (S,

IY), in order that the *inf. n.* may not resemble the *pl.* (S), because, if they pronounced it with Kasr, the *inf. n.* would resemble the *pl.*, as **تَنَاصِبُ** [253,376] (IY); and they do not pronounce it with Fath, because there is no **تَفَاعَلُ** [in the language (S)] among *ns.* (S, IY). But [**فَعِيلِي** *inf. n.* of **تَفَاعَلُ**, like (L)] **رَمِيَا** [above], is anomalous (L, Aud, A). The *inf. n.* of every *v.* beginning with a *conj.* Hamza is formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an **ا** before its final (IY, L, IA, Aud, A)], except in the **اِسْتَفْعَلُ** whose **ع** is unsound [338] (L). Thus, (1) in the *quin.* (IY), the *inf. n.* (a) of **اِنْفَعَلَ** is **اِنْفَعَالُ** (S, M, WIH), as **اِنْطَلَقَ** *departed*, *inf. n.* **اِنْطِلَاقُ** [336] (S, IY, WIH); (b) of **اِنْتَعَلَ** is **اِنْتِعَالُ** (S, M, WIH), as **اِحْتَسَبَ** *reckoned*, *inf. n.* **اِحْتِسَابُ** (S, IY); and (c) of **اِنْعَلَ** is **اِنْعِلَالُ** (S, M, WIH), as **اِحْبَرَ** [482], *inf. n.* **اِحْبِرَارُ** (S, IY, WIH): (2) in the *sex.* (IY), the *inf. n.* (a) of **اِسْتَفْعَلَ** is **اِسْتِفْعَالُ** (S, M, WIH), as **اِسْتَخْرَجَ** *extracted*, *inf. n.* **اِسْتِخْرَاجُ** (S, IY, WIH); (b) of **اِنْعَالَ** is **اِنْعِيَالُ** (S, M, WIH), as **اِحْبَارُ** [482], *inf. n.* **اِحْبِرَارُ** (WIH); (c) of **اِنْعَوَعَلَ** is **اِنْعِيْعَالُ** (M, WIH), as **اِغْدَوْدَنَ** [482], *inf. n.* **اِغْدِيدَانُ** [283] (IY, WIH); and (e) of **اِنْعَنَكَ** is **اِنْعِنَالُ** (S, M), as **اِنْعَنَسَسَ** [496], *inf. n.* **اِنْعِنْسَاسُ** [283] (S, IY). And

no *v.* beginning with a *conj.* Hamza has its *inf. n.* formed differently from what has been mentioned, except [the augmented *quad.*] *افْعَلَلَّ* [below] (L). But from the *v.* beginning with a *conj.* Hamza is excepted that which is *orig.* *تَفَاعَلَ* or *تَفَعَّلَ*, as *اِطَّأَيَّرَ* *flew about, was dishevelled* and *اِطَّيَّرَ* *augured ill*, *orig.* *نَطَّأَيَّرَ* and *تَطَّيَّرَ* [757]: for the third [letter] of their *inf. n.* is not pronounced with Kasr, nor is an *!* added before their final (A); but the penultimate is pronounced with Damm, from regard to the *o. f.*, as *اِطَّأَيَّرَ* and *اِطَّيَّرَ* (Tsr). What is meant, however, by IM [and others] is said to be the *v. orig.* beginning with a *conj.* Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The *inf. n.* of *فَعْلَلَّ* [and of what is co-ordinated with it (S, L, Aud, A), like *فَوَعَلَ* and *فَيَعَلَ* (Sn),] is (1) *فَعْلَلَّةٌ* (S, M, WIH, IM, L), regularly (IM, L), as *دَخَرَجَتُهُ* [495], *inf. n.* *دَخَرَجَةٌ* [above] (S, IY, WIH, L, IA, Aud, A), and *سَرَهَفْتُهُ* *I pampered him*, *inf. n.* *سَرَهَفَةٌ* (IY, IA); and as *زَلَزَلْتُهُ* *I made it quake*, *inf. n.* *زَلَزَلَةٌ* (S, IY, L, Aud), and *تَلَلَزَنْتُهُ* *I shook it*, *inf. n.* *تَلَلَزَلَةٌ* (IY); and as *حَوَقَلَ* [above], *inf. n.* *حَوَقَلَةٌ* (S, L, Aud, A), and *بَيَّطَرَ* [above], *inf. n.* *بَيَّطَرَةٌ* (L, Aud): the *z* being affixed as a compensation for the *!* [added (IY)] before the final (S, IY) letter (S) in such as *اِكْرَامٌ* and *اِعْطَاءٌ* (IY): (2)

فَعْلَالٌ (S, M, WIH, IM, L), regularly in the reduplicated (Aud), as زُرْزَالٌ (S, M, L, Aud), فُلْقَالٌ (S, M, L), and وَسْوَاسٌ [below] (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دِحْرَاجٌ [below] (WIH, IA, A), like سِرْهَافٌ (S, IY, L, IA, Aud) and حَيْقَالٌ [above] (L, IA, A). The poet [Al'Ajjāj, father of (AAz) Ru'ba (M),] says

سَرَهْفَتُهُ وَآيَمَا سِرْهَافٍ

(M, L) *That I pampered with what a pampering!*, i. e., *greatly*, the , being *red.* (AAz); and the poet [Ru'ba Ibn Al'Ajjāj Ihn Ru'ba at Tamīmī, complaining of hoariness (Jsh),] says

يَا قَوْمَ قَدْ حَوَقْتُ أَوْ دَنَوْتُ * وَبَعْدَ حَيْقَالِ الرِّجَالِ الْمَوْتُ

[below] (L, IA) *O my people, I have grown old and impotent, or have come near to it*, i. e., *to growing old and impotent; and after men's growing old and impotent is death* (Jsh). But دِحْرَاجٌ [below] is reported in the Tsr, on the authority of Sm and others, not to have been heard (Sn). And حَيْقَالٌ is anomalous (IA, Aud). فَعْلَلَةٌ here corresponds to فَاعَلْتُ in مُفَاعَلَةٌ, and فَعْلَالٌ [here] to فَاعَلْتُ in فَيَعَالٌ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the

whole of these *vs.*, whereas **فَعْلَالٌ** sometimes does not occur : you say **دَحْرَجَةٌ**, while **دِحْرَاجٌ** [above] has not been heard (IY). But, according to some, both of them are regular ; and this seems to be the language of the Tashil (A). The initial of **فَعْلَالٌ** is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of **تَفْعِيلٌ** (S, L), as **زَلَّالٌ** and **قَلَقَالٌ** (S, M, L, A): but not in anything else, so that they do not say **سَرْهَافٌ** ; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no **فَعْلَالٌ** with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in **يَا قَوْمِ قَدْ اَلْحَ** [above] there is a version **حَوَقَالٌ**, the **ح** being pronounced with Fath from fear of the **و**'s becoming a **ى** (MN). Kasr is the *o. f.*, **فَعْلَالٌ** being pronounced with Fath only by assimilation to **تَفْعَالٌ**, all of which is with Fath, except **تَبْيَانٌ** and **تَلَقَّأٌ** [334] ; while they, according to S, are simple substantives put into the place of the *inf. n.* (A). **زَلَّالٌ** with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an *inf. n.*, and **زَلَّالٌ** with Fath a simple substantive (K,A): and similarly **تَعْقَاعٌ** with Fath is *one that clatters*, while **تَعْقَاعٌ** *clanging, clashing, clattering, rattling* with

Kasr is an *inf. n.*; and وَسَوَّاسٌ with Fath is a simple substantive denoting *what the devil whispers*, while وَسَوَّاسٌ whispering [above] with Kasr is an *inf. n.* (A). فَعَلَّالٌ with Fath, [as is said in the Aud and Dm (Sn),] mostly means the *act. part.*, as شَرَّ الْوَسَوَّاسِ CXIV. 4. *From the mischief of the whisperer* (Aud, Sn), and صَلَّالٌ i. q. مُصَلِّصٌ [396] (Sn). Some, however, allow both فَعَلَّالٌ with Fath and فَعَلَّالٌ with Kasr (Sn) to be *inf. ns.* (A), which is the opinion first mentioned by A [and others] (Sn). But قَهَقَرٌ retiring backwards, *inf. n.* of قَهَقَرَ, and قَرْفَصَاءُ [40,273], *inf. n.* of قَرْفَصَ, are anomalous (A). As above shown, the fourth [letter] in [the *inf. n.* of (Sn)] the *v.* beginning with the ت of quasi-passivity or its like (A), such as the ت in تَكَبَّرَ [486] and تَجَاهَلَ [487] (Sn), is pronounced with Damm, when the *v.* is sound in the ل, whether it belong to the *conjug.* of تَفَعَّلَ or تَفَاعَلَ or تَفَعَّلَكَ [below], or be co-ordinated with the last (A). The *inf. n.* of [what is on the measure of (IA)] تَفَعَّلَ [in vowels, quiescences, and number of letters, and in beginning with the ت of quasi-passivity or its like, even though it be not of the *conjug.* of تَفَعَّلَ (MKh),] is [on the measure of (IA)] تَفَعَّلَ (M, IA), with Damm of its fourth, as تَدَخَّرَ [495. A], *inf. n.* تَدَخَّرَ [below] (IA). That comprises ten formations, (1) تَفَعَّلَ (Sn, MKh), as تَجَبَّلَ showed

resignation, inf. n. تَجَبَّلَ [above] (MKh) ; (2) تَفَاعَلَ [above] (Sn, MKh), as تَغَادَلَ [487], *inf. n.* تَغَاوَلَ [above] (MKh) ; (3) تَفَعَّلَ (Sn, MKh), as تَدَحَّجَ, *inf. n.* تَدَحَّجَ [above] (MKh) ; (4) تَفَيَّعَلَ (Sn, MKh), as تَبَيَّطَرَ, *inf. n.* تَبَيَّطَرَ (MKh) ; (5) تَبَفَّعَلَ, as تَبَسَّكَنَ [482] (Sn, MKh), *inf. n.* تَبَسَّكَنَ (MKh) ; (6) تَفَوَّعَلَ, as تَجَوَّرَبَ [485] (Sn, MKh), *inf. n.* تَجَوَّرَبَ (MKh) ; (7) تَفَعَّنَلَ, as تَقَلَّنَسَ put on a cap (Sn, MKh), *inf. n.* تَقَلَّنَسَ (MKh) ; (8) تَفَعَّوَلَ, as تَرَهَّوَكَ [485] (Sn, MKh), *inf. n.* تَرَهَّوَكَ (MKh) ; (9) تَفَعَّلَتَ, as تَعَفَّرَتَ acted like an عَفْرِيتٌ evil spirit (Sn, MKh), *inf. n.* تَعَفَّرَتَ (MKh) ; (10) تَفَعَّلَى, as تَسَلَّقَى (Sn, MKh), *inf. n.* تَسَلَّقَى [below] (MKh). But, if the v. be not sound in the ل, [which is then only a ي, either *rad.* or converted from a و, (Sn),] the Damma must be charged into Kasra, [for affinity to the ي (Sn),] as تَدَلَّى hung down, *inf. n.* تَدَلَّى ; and تَدَانَى drew near, *inf. n.* تَدَانَى [256] ; and تَسَلَّقَى [482], *inf. n.* تَسَلَّقَى [above (A). As for the augmented *quad.* upon the measure of اِسْتَفْعَلْتُ, its *inf. n.* is upon the measure of اِسْتَفْعَلْتُ, as اِحْرَنْجَمْتُ [495, 496], *inf. n.* اِحْرَنْجَمْتُ ; and as اِطْمَأْنَنْتُ [432, 496], *inf. n.* اِطْمَأْنَنْتُ (S, IY), and اِشْعَرَزْتُ, *inf. n.* اِشْعَرَزْتُ [below] (IY). The *inf. n.* of اِنْعَلَلَ [above] is (1) اِنْعِلَّلَ (M, L),

as أَشْعَرٌ [432, 495], *inf. n.* إِشْعَرًا [above], and اِطْمَأَنَّ [432, 496], *inf. n.* اِطْمَأْنَانٌ; (2) فُعْلَيْةٌ, as قُشْعِرِيَّةٌ and طُمَائِنِيَّةٌ [283] (L). But, [according to S and IY,] طُمَائِنِيَّةٌ and قُشْعِرِيَّةٌ are [simple substantives (IY),] not *inf. ns.* conformable to اِطْمَأَنَّ and أَشْعَرٌ, but only like نَبَاتٌ in relation to أَنْبَتَ [40] (S, IY). And, [according to IHsh and A,] طُمَائِنِيَّةٌ (A), [like] قُشْعِرِيَّةٌ (Aud), is anomalous (Aud, A).

§. 333. A [*n.*] commensurable with (Sn) مَفْعَلٌ is formed from [the *inf. n.* of (Sn)] every [unaugmented] *tril. v.* (L, A), to indicate its *inf. n.*, and the *time* and *place* in which [the accident denoted by] it occurs [361] (L). And sometimes the ة of femininization is affixed to it [362] (L, Sn), as مَوْدَةٌ [below] (Sn). The *inf. n.* of the unaugmented *tril.* occurs on the measure of مَفْعَلٌ [with Fath [Jrb)], like مَقْتَلٌ *killing* [342. A], مَضْرَبٌ *striking*, and مَشْرَبٌ *drinking*, with universal regularity (SH). The rule is for the *inf. n.* to be pronounced with Fath of the ع without any restriction [as to the vowel of the ع in its *aor.* and the soundness of its J (ARf)], except when it is formed from such as وَعَدَ, *aor.* يَعِدُ, in which case it is pronounced with Kasr, as مَوْعِدٌ [below] (BY). Jh says in the Ṣaḥāḥ that, if its ف be an unsound letter, which drops off in its future, as in يَضَعُ [482, 699], its *inf. n.* is pronounced with

Kasr [of the ع], like مَوْضِعٌ; but, if its ف be retained in its future, as in يَوْجَلُ [700], or its ل also be an unsound letter, even if its ف drop off in the future, as in يَتَّى [699], its *inf. n.* is pronounced with Fath of the ع, as مَوْجَلٌ [below] and مَوْتَى (Jrb). The مَفْعَلٌ of the quasi-sound belonging to the *cat.* of the و, is pronounced with Kasr of the ع, like مَوْعِدٌ [above] and مَوْجَلٌ [below], whether it be an *inf. n.* or a *n.* of time or place [361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fath of the ع, like مَوْتَى, whether it be an *inf. n.* or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say مَوْجَلٌ [below] with Fath, from [وَجَلٌ, *aor.* (S)] يَوْجَلُ, whether it be an *inf. n.* or anything else. And, says S, the reason why the majority say مَوْجَلٌ [above] with Kasr is that they sometimes alter the و, in يَوْجَلُ, saying يَيْجَلُ and يَاجَلُ [701]; so that, since they alter it by conversion [into ي at one time, and ا at another (S)], they assimilate it to the و, of يَرْعَدُ [482,699], which is altered by elision; and therefore, as they say مَوْعِدٌ there, so they say مَوْجَلٌ here. And, as for those who say مَوْجَلٌ [above] with Fath, it is as though they said يَوْجَلُ [701], preserving the و, (R). But they say مَوَدَّةٌ *loving* [above] (S,R), with Fath, by common consent (R), because the و, is preserved (S,R) in the

future, by common consent (R), and not converted (S). The فَعَلَ whose ع is a ي is like the sound in that its rule is to have مَفْعَل in the *inf. n.*, as مَعَّاشٌ *passing life*; and what occurs contrary to that is reckoned anomalous, like الْبَحِيض in اَلْبَحِيضِ II. 222 *And they will ask thee about menstruation*, which is an *inf. n.*, as is proved by the [next] words قُلْ هُوَ اَذَى *Say thou, It is a nuisance*. Some, however, do not hold the *inf. n.* of that [formation] to be regular, but confine it to hearsay (L). But مَفْعَلٌ sometimes occurs in the defective, on condition [of affixion] of the ة, as مَعْصِيَةٌ and مَحْبِيَةٌ [below]. And مَعِيشَةٌ [below] occurs in the hollow (R). Fath and Kasr occur in (1) مَظْلَمَةٌ (R,L), *inf. n.* of ظَلَمَ *wronged*, Fath being regular, and Kasr anomalous (L); (2) مَحْبَدَةٌ [331,342. A] (R,L), *inf. n.* of حَبَدَ *praised* (L); (3) مَذْمَةٌ (R,L), *inf. n.* of ذَمَّ *blamed* (L); (4) مَعْجَرَةٌ (R,L), *inf. n.* of عَجَزَ *was powerless* (L); (5) مَضِنَّةٌ (R,L), *inf. n.* of ضَنَّ *was niggardly*, aor. يَضُنُّ (L); (6) مَعْتَبَةٌ (R,L), *inf. n.* of عَتَبَ *was angry* (L); (7) مَحْسَبَةٌ *accounting* (R); (8) مَضَلَّةٌ, *inf. n.* of ضَلَّ *strayed*; (9) مَهْلَكَةٌ [below], *inf. n.* of هَلَكَ *perished*. And similarly in مَطْلَعٌ, *inf. n.* of طَلَعَتِ الشَّمْسُ *The sun rose*, Fath being according to the Hijāzīs, and Kasr according to the Banū

Tamīm (L). S says that **حَتَّىٰ مَطْلَعِ الْفَجْرِ** XCVII. 5. *Until the rising of the dawn*, [read by Ks (B)] with Kasr, means **حَتَّىٰ طُلُوعِهِ**; but one may say that **مَطْلَعِ** is a *n.* of time, meaning the *time of its rising* [501]. Kasr and Damm occur in **مَعْدِرَةٍ** [below]. Fath and Damm in **مَيْسِرَةٍ** *being in easy circumstances* (R). And all three vowels in (1) **مَهْلِكٌ** [below] (R, L) and **مَهْلِكَةً** [above] (R), *inf. n.* of **هَلَكَ** *perished* (L); (2) **مَقْدِرَةٍ** (R, L), *inf. n.* of **قَدَرَ** *had power, ability* (L); (3) **مَأْرِبَةٍ** (R, L), *inf. n.* of **أَرَبَ الرَّجُلُ** *The man wanted, needed* (L). And Kasr [alone (R), anomalously (L),] in (1) **مَكْبَرٍ** (R, L), *inf. n.* of **كَبِرَ** *became old* (L); (2) **مَرْجِعٍ** [331] (R, L), *inf. n.* of **رَجَعَ** *returned*, as V. 53. [498]; (3) **مَرْفُقٍ**, *inf. n.* of **رَفَقَ** *was gentle* (L); (4) **مَيْسِرٍ** *playing at hazard with unfeathered and headless arrows* (R); (5) **مَعْصِيَةٍ** [above] (R, L), *inf. n.* of **عَصَى** *disobeyed*; (6) **مَخْبِيَةٍ** [above] (R, L), *inf. n.* of **خَبَى** *scorned* (L); (7) **مَأْوِيَةٍ** (R, L), *inf. n.* of **أَوَىٰ لَهُ** *pitied him* (L); (8) **مَغْفِرَةٍ** (R, L), *inf. n.* of **غَفَرَ** *pardoned*; (9) **مَعْدِرَةٍ** [above], *inf. n.* of **عَذَرَ** *excused* (L); (10) **مَعْرِفَةٍ** *knowing* (R); (11) **مَرْرَةٍ**, *inf. n.* of **رَزَا** *afflicted him* (L); (12) **مَحِيضٍ** [above]; (13) **مَقِيلٍ** *sleeping at midday*; (14) **مَجِيءٍ** *coming*; (15) **مَبِيتٍ** *passing the night*; (16) **مَشَيْبٍ** *becoming hoary*; (17) **مَعِيبٍ**

finding fault; (18) ^{مَزِيدٌ} *increasing*; (19) ^{مَصِيرٌ} *eventually becoming*; (20) ^{مَسِيرٌ} *journeying*; (21) ^{مَعِيشَةٌ} *passing life*; (22) ^{مَشِيَّةٌ} *wishing*. The *inf. n.* is anomalous, (1) in one respect, (a) when pronounced with Fath of the ع, but containing the ة; (b) when pronounced with Kasr or Damm of the ع, but not containing a ة: (2) in two respects, when pronounced with Kasr or Damm of the ع, and containing the ة (R). There is no ^{مَفْعَلٌ} in the language, except ^{مَهْلِكٌ} [above], ^{مَكْرَمٌ} [below], ^{مَعُونٌ}, and ^{مَالِكٌ}, as

لَيَوْمٍ رَوْعٍ أَوْ فِعَالٍ مَكْرَمٍ

For a day of battle or deeds of generosity,

بُتَيْنَ الزَّمَى لَا إِنْ لَا إِنْ لِمَتِهِ * عَلَى كَثْرَةِ الْوَاشِينَ أَيْ مَعُونٍ

[by Jamil (Jh),] *Buthaina, keep to "No." Verily "No," if thou keep to it, against the multitude of slanderers is what a help! , and*

أَبْلَغُ أَخَا النُّعْمَانِ عَنِّي مَالِكًا

Convey thou to the brother of AnNu'mān a message from me. But some assert that ^{مَفْعَلٌ} is abandoned; and that the *exs.* [of it] mentioned have the finals elided, being curtailed by poetic license [58], *orig.* ^{مَعُونَةٌ}, ^{مَكْرَمَةٌ}, and ^{مَالِكَةٌ} (L). S says "^{مَفْعَلٌ} does not occur in the language of the Arabs," meaning "as a *sing.* or as a *pl.*:" while [his Commentator] Sf says that ^{مَعُونٍ} in ^{بُتَيْنَ} ^{آلِخ}

is orig. مَعْرُوفَةٌ, the ة being elided by poetic license; and similarly مَكْرُمٌ in لَيْوَمِ رَوَّعِ آلِخِ (R). And [IH says that] مَكْرُمٌ and مَعْرُونٌ, while there is no other [inf. n. on the measure of مَفْعُلٌ, according to the chastest usage (Jrb)], are so extraordinary that Fr even holds them to be pls. of مَكْرُمَةٌ and مَعْرُونَةٌ (SH), like تَمَرٌ (R, Jrb] pl. of تَمَرَةٌ (Jrb), according to his opinion [254] (R), because of the strangeness of مَفْعُلٌ in the inf. n. (Jrb). Thus Fr allows مَكْرُمٌ and مَعْرُونٌ otherwise than by poetic license; and, according to him, مَفْعُلٌ occurs as a pl. (R). And [the reason why we employed the restriction "according to the chastest usage" is that (Jrb)] مَهْلِكٌ occurs (R, Jrb), with Damm of the ج, as inf. n. of هَلَكَ (Jrb), i. q. هَلَاكٌ *perishing* (R); and مَائِكٌ (R, Jrb), mentioned by IKtt, with Damm of the ج, i. q. رِسَالَةٌ *a message*; and مَيْسِرٌ, with Damm of the س, i. q. سَعَةٌ *easiness of circumstances* and غِنًى *competence, wealth* (Jrb). And some read إِلَى مَيْسِرِهِ II. 280. *Until his being in easy circumstances* [447] (R, Jrb), with Damm of the س and prefixion (Jrb). But Fr may assert that مَهْلِكٌ and مَائِكٌ are pls. of مَهْلَكَةٌ [above] and مَائِكَةٌ i. q. رِسَالَةٌ [above] (R): and Akh says that the reading مَيْسِرِهِ in II. 280 is not allowable, because there is no مَفْعُلٌ without the ة in the language (Jh); [while Z, followed by B,

explains it] by elision of the *z* on prefixion, as in **وَآخَلَفُونَ** **آلِخ** [331] (K, B). According to others than S (Sn), the *inf. n.* [of the *tril.* (A) sometimes (M)] occurs on the measure of the *pass. part.*, like **مَجْلُودٌ** *fortitude* (M, A) and **مَعْقُولٌ** *understanding, reason* (M), as the *inf. n.* sometimes occurs when the *pass. part.* is meant, like **دِرْهَمٌ ضَرْبُ الْأَمِيرِ** *a dirham of the governor's coining*, i. e., **مَضْرُوبَةٌ** *coined by him*, **اللَّهُ خَلَقَ** XXXI. 10. *This is the creation of God*, the *dem.* referring to the *created*, and **قَتَلْتُهُ صَبْرًا** [76], i. e., **مَصْبُورًا**. (IY); but seldom, [being confined to hearsay (Sn),] as

لَمْ يَتْرَكُوا لِعِظَامِهِ لَحْمًا وَلَا لِفُؤَادِهِ مَعْقُولًا

They have not left flesh to his bones, nor understanding to his mind (A), **مَيْسُورٌ** and **مَعْسُورٌ** [below], **مَرْغُوعٌ** and **مَوْضُوعٌ** [below], and **أَلْفَتُونٌ** in LXVIII. 6. [below]; and hence **مَكْرُوهَةٌ** and **مَصْدُوقَةٌ** [below], and **مَأْوِيَّةٌ** *pitying* (M). **مَعْقُولٌ**, as in **نَوَاحِيهِ آلِخ** [247], i. e., **عَقْلٌ**, is one of the *inf. ns.* that occur in the shape of the *pass. part.*; and like it are **مَيْسُورٌ** and **مَعْسُورٌ** [below], and **أَلْفَتُونٌ** in LXVIII. 6. [below]: so say Akh and Fr (BS). And the *inf. n.* of any thing else [than the unaugmented *tril.* (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the *pass. part.* (SH, A), which is therefore applicable to the *inf. n.*, the *pass.*

part., and the ns. of time and place [363] (R, Jrb). And hence

الْحَمْدُ لِلَّهِ مُمْسَانَا وَمُصْبَحَنَا * بِالْخَيْرِ صَبَحْنَا رَبِّي وَمَسَانَا
[below] (M,A), by Umayya Ibn Abiṣ-Ṣalt (IY, AAz),
*Praise be to God at our entering upon the evening, and
at our entering upon the morning! May my Lord make
us pass the morning, and make us pass the evening, in
weal.* (AAz), XXIII. 30. *Make Thou
me to disembark with a blessed disembarking* (IY),
XI. 43 *In the name of God be
its sailing and its anchoring!* (IY, A), أَطْلُومُ إِنَّ مُصَابِكُمْ
الْحُجَّ [342. A.] (A),

وَقَدْ ذُقْتُمُونَا مَرَّةً بَعْدَ مَرَّةٍ * وَعِلْمُ بَيَانِ الْمَرَّةِ عِنْدَ الْمَجَرَّبِ
(M, A), by a man of the Banū Māzin (IY), *And ye
have tried us time and after time, and the knowledge
of the quality of the man is acquired on the occasion of
experience* (T),

فَأَوْرَدْتُهَا مَاءً كَانَ جِمَامَهَا * مِنَ الْأَجْنِ حِنَّاءَ مَعًا وَصَبِيبُ
تُرَادَى عَلَى دَمْنِ الْحَيَافِ فَإِنْ تَعَفَّ * فَإِنَّ الْمُنْدَى رِحْلَةً فَرُكُوبُ
[by 'Alkama Ibn 'Abada (IY, AAz), *Then I brought
her (my riding-beast) to water, as though its pools from
foulness were red as henna and the juice of the leaves
of sesame together. She is coaxed to the dung of the
troughs, and desired to drink of the water dunged into,*

and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),]

يَا رَبِّ إِنِّ أَخْطَأْتُ أَوْ نَسِيتُ * فَأَنْتَ لَا تَنْسَى وَلَا تَهْوُتُ
إِنَّ الْمَوْتَى مِثْلُ مَا رَقِيتُ

(M), by Ru'ba (IY, AAz) Ibn Al'Ajjāj (IY), *O my Lord, if I do amiss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved, i. e., like my preservation, مَا being infinital (AAZ), وَمَرَقْنَاهُمْ كُلَّ مِرْقٍ XXIV. 18. And dispersed them with every dispersion [below] (A),*

أُقَاتِلُ حَتَّى لَا أَرَى لِي مُقَاتِلًا * وَأَنْجُو إِذَا لَمْ يَنْجُ إِلَّا الْمَكِيسُ
(M, A), by Zaid AlKhail (IY, AAz) atTā'i, *I fight until I see not for me any fighting, because of the enemy's overcoming, and I escape when not any but the sharp-witted escapes (AAz), and*

كَأَنَّ صَوْتَ الصَّنَجِ فِي مُصْلَصِلَةٍ

(M) *As though the sound of the cymbal were in his (the horse's) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i. e., كَلَّ تَبْرِيقٍ; (2) a n. of time, as*

الْحَبْدُ لِلَّهِ مُسَانَا وَمُصْبَحَنَا

[above], i. e., *at the time of our entering upon the evening, and of our entering upon the morning; (3)*

a n. of place, as رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقِي وَأَخْرِجْنِي مُخْرَجَ صِدْقِي XVII. 82. *My Lord, bring me in, i. e., into AlMadīna, at a good place of bringing in; and take me out, i. e., from Makka, at a good place of taking out* (BS). But, as for what occurs on the measure of مَفْعُولٌ, like مَيْسُورٌ being in easy circumstances, [i. e., يَسْرٌ (R, Jrb,)] and مَيْسُورٌ being in difficult circumstances, [i. e., عُسْرٌ (R, Jrb), as in their saying دَعُهُ إِلَى مَيْسُورِهِ Leave him alone until his bring in easy circumstances and إِلَى مَعْسُورِهِ until his being in difficult circumstances (Jrb),] مَجْلُودٌ fortitude, [i. e., جَلَدٌ (R),] and مَفْتُونٌ madness, [i. e., فِتْنَةٌ (R), as بَأْيَكُمْ الْفِتْنُونَ LXVIII. 6. In which of you is the madness (R, Jrb), i. e., الْفِتْنَةُ, according to one saying (R), i. e., when the ب is not made red. (Jrb),] it is rare (SH). S, however, [differing from others (R,)] disallows the occurrence of the inf. n. upon the measure of مَفْعُولٌ (M, R, BS, Sn); and explains these things according to their apparent form (IY). He holds مَيْسُورٌ and مَعْسُورٌ to be eps. (R, Jrb) of حَالٌ a state, i. e., حَالٌ يُوسِرُ فِيهِ (a state) wherein easy circumstances are experienced [and يُعَسِّرُ فِيهِ wherein difficult circumstances are experienced] (R); [or rather, of أَمْرٌ a case,] as though one said دَعُهُ إِلَى أَمْرٍ يُوسِرُ فِيهِ or يُعَسِّرُ فِيهِ Leave him alone

until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S); [or ^{زَمَانٌ} a time,] the sense being ^{إِلَى زَمَانٍ يُوسِرُ فِيهِ} and ^{يُعَسِّرُ فِيهِ} until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying ^{مَحْضُولٌ عَلَيْهِ} obtained, i. e., ^{مَحْضُولٌ عَلَيْهِ} (R); because the occurrence of the *inf. n.* upon the measure of ^{مَفْعُولٌ} is impossible, according to him (Jrb); and so he says that ^{مَرْفُوعٌ} and ^{مَوْضُوعٌ}, which are two sorts of ^{سَيْرٌ} pace, are (a pace) raised, and lowered, i. e., strengthened and weakened, by the mare; and so he holds ^{مَعْقُولٌ} to mean confined, tightened, i. e., (an understanding) tightened and strengthened; and ^{مَجْلُودٌ} to be ^{صَبْرٌ يُجَلَدُ فِيهِ} meaning (patience) wherein fortitude is practised; and the **ب** in ^{بِأَيْكُمُ} to be red. (R), ^{الْمَفْتُونُ} being a *pass. part.* when the **ب** is made red. [184, 503] Jrb). As for ^{مَكْرُوهَةٌ}, it is obviously not an *inf. n.*, but is the thing disliked, the **ه** being the indication of substantivity; and similarly ^{مَصْدُوقَةٌ}, as ^{بَيْنَ لِي} *Explain thou to me the true tale of his state*, i. e., ^{حَقِيقَتَهَا} its reality, from their saying ^{صَدَقَنِي سَنٌ} *He told me truly the age of his young camel*, meaning *Explain thou to me his state, which thou hast told me truly* (R). And [the *inf. n.* that occurs upon the

measure of (Jrb)] *فَاعِلَةٌ*, like *عَافِيَةٌ* *forgiving, restoring to health*, [i. q. *مُعَافَاةٌ* (R, Jrb), *inf. n* of *عَافَانِي* *forgave me, restored me to health* (R);] *عَاقِبَةٌ* *ending [below],* *بَاقِيَةٌ* *remaining*, [i. q. *بَقَاءٌ*, as *بَاقِيَةٌ مِنْ بَاقِيَةٍ* *فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ* LXIX. 8. *Then shalt thou see any remaining for them?* (R, Jrb),] *كَاذِبَةٌ* *lying*, [i. q. *كَذِبٌ*, as *لَيُوقَعَنَّهَا كَذِبَةٌ* LVI. 2. *While there shall be no lying at its coming to pass* (R, Jrb), and *دَالَّةٌ* *coquetting and ogling*, i. q. *دَلَالٌ* and *غُنْجٌ* (R),] is rarer (SH) than what occurs upon the measure of *مَفْعُولٌ* (Jrb). As for *عَاقِبَةٌ*, it is obviously an *act. part.*, because it is i. q. *آخِرَةٌ* *last*: for one says *عَقَبَ الشَّيْءُ الشَّيْءَ* *The thing succeeded the thing, i. e., took its place*; while the *ة* is the indication of substantivity, or [is affixed because] *عَاقِبَةٌ* is *orig. ep.* of *نَهَايَةٌ* *end, extremity*. And *بَاقِيَةٌ* in LXIX. 8. may be *نَفْسٌ بَاقِيَةٌ* *(soul) remaining*; or *شَيْءٌ بَاقٍ* *thing remaining*, the *ة* denoting substantivity. And similarly *فَاضِلَةٌ*, i. q. *فَاضِلٌ* *شَيْءٌ* *excellent thing*, the *ة* denoting substantivity; or *عَظِيَّةٌ فَاضِلَةٌ* *excellent gift*. And *كَاذِبَةٌ* in LVI. 2. may be i. q. *نَفْسٌ كَازِبَةٌ* [204], the sense being that *the soul shall then be believing, truthful*. All of this is with the *ة* (R). And [it is said that (R)]

the *inf. n.* [of the *tril.* (A) sometimes (M, A)] occurs on the measure of the *act. part.* (M, R, A), as قُمْ قَائِمًا [76] (M, R, Sn), i.e., قِيَامًا (IY, R, Sn), as the *inf. n.* [sometimes (IY)] occurs in place of the *act. part.*, as رَجُلٌ عَدْلٌ [142, 143] (IY, R), i. e. عَادِلٌ, and مَاءٌ غَوْرٌ [247, 312], i. e., غَائِرٌ [below] (IY). And hence فَلَجَ فَالِجًا he was struck with paralysis (A); and وَلَا خَارِجًا مِنْ فِيّ الْخَمِ [76] (M, R), i. e., لَا أَشْتَمُ شَتْمًا وَلَا يَخْرُجُ خُرُوجًا (IY, R), according to S [below] (R);

كَفَى بِالنَّأْيِ مِنْ أَسْمَاءَ كَافِي * وَلَيْسَ لِحُبِّهَا إِذْ طَالَ شَاوِي
[below] (M, A), by Bishr Ibn Abi Khāzim, praising Aus Ibn Hāritha Ibn La'm at Ta'i, *Sufficient indeed for me as a trial is the distance, the ب being red., from Asmā; and there is no healer for the love of her, since it has lasted long* (AKB), i. e. كَافِيًا (IY), meaning كِفَايَةً (A), the ي being made quiescent by poetic license, which often occurs, whence

وَلَوْ أَنَّ وَاشِيَّ بِالْيَمَامَةِ دَارُهُ * وَدَارِيَّ بِالْعُلَى حَضَرَ مَوْتَ أَهْتَدَى لِيَا
وَمَا ذَا لَهُمْ لَا أَحْسَنَ اللَّهُ حِفْظَهُمْ * مِنْ الْخَطِّ فِي تَصْرِيمِ لَيْلَى حَبَالِيَا
(IY), by the Majnūn of the Banū 'Āmir, *And, if it were the case that a slanderer had his home in Al Yamāma, while my home was on the highest peak of Ḥaḍramaut, he would find his way to me. And what good do they get (God keep them not well!) in Laila's severing my*

ties? , by rule *وَاشِيَا* (AKB); and *فَأَهْلِكُوا بِالطَّغْيَةِ* LXIX. 5. Then, as for *Thumūd*, they were destroyed for [their (K, B) rebelliousness, i. e., *بِالطَّغْيَانِ*; and LXIX. 8. [above], i. e., *بَقَاءَ* (A). But *فَاتَّأَمَّا* may be a corrob. d. s. [79]; and similarly *كَافٍ* in *بِالنَّاسِ الْحِ* [above], i. e., *كَافِيًا*, like *وَاشٍ* in *وَاشٍ الْحِ* [above]; for, as the *pass. part.* in *مُسَخَّرَاتٍ* XVI. 12. [79], with the *acc.*, is a corrob. d. s., not i. q. the *inf. n.*, so is the *act. part.* in what we are considering (R). And IIU says that *خَارِجًا* in *وَلَا خَارِجًا الْحِ* [above] is a d. s. coupled to *لَا أَشْتَمُ* which is [in the position of (IY)] a d. s. (IY, R), like LXVII. 19. [538] (R), the *op.* of both being *عَاهَدْتُ رَبِّي لَا أَشْتَمُ*, and the phrase being constructively *عَاهَدْتُ رَبِّي لَا أَشْتَمُ* *covenant with my Lord, not reviling, nor in such a state that a lie of speech was proceeding out of my mouth* (IY), what he covenanted [with God (R)] not being mentioned (IY, R), because indicated by the sentence, since it is like the *correl.* of the oath, which is suppressed with an explanatory context [650]; while, according to S [above], *لَا أَشْتَمُ* is the *correl.* of *عَاهَدْتُ* (R). And the *inf. n.* is used in the sense of (1) the *act. part.*, as *مَاءٌ غَوْرٌ*, i. e., *غَائِرٌ* [above]; (2) the *pass. part.*, as

هَلْ تَعْرِفُ الدَّارَ عَلَى تِبْرَاكَ * دَارُ لِسْعَدَى إِذْ هِيَ مِنْ هَوَاكَ
 [161] (R on the IH) *Shalt thou know the dwelling on Tibrāk ? (It was) a dwelling of Su'dā's when she was one of thy beloved (AKB).* It is then uniform in gender and number, from regard to the *o. f.* ; but may also be dualized and pluralized. Or, in these two *exs.*, a *pre. n.* may be suppressed, i. e., ذُو غَوْرٍ and ذَوَاتِ هَوَاكَ of (the possessors of) thy love. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§. 334. تَفَعَّلَ, like تَرَدَّدَ [below], [332] (M, Jrb), تَهَدَّأَ [below], تَلْعَبُ, [تَضَفَّقَ (IY),] تَقْتُلُ, and تَسِيرُ [332] (M), in the sense of *much* رَدَّ rejecting, حَوْلًا going round about (M, Jrb), هَدَّرَ fermenting, لَعِبَ sporting, [صَفَّقَ clapping, (IY),] قَتَلَ killing, and سِيرَ journeying (M), is formed to denote *multiplication*, [repetition (IY),] and *intensification* of the act (M, Jrb). When you intend to make the *inf. n.* of the [unaugmented] *tril.* intensive, you form it upon the measure تَفَعَّلَ ; and this is the saying of S ; like تَهَدَّأَ [above] for هَدَّرَ *much* fermentation, and تَلْعَبُ and تَرَدَّدُ [above]. Notwithstanding its frequency, however, تَفَعَّلَ is not regular. The KK say that تَفَعَّلَ is *orig.* the تَفَعَّلَ

importing *multiplication* [489], its *ى* being converted into *ا*; so that *تَكَرَّرٌ* is *orig. تَكْدِيرٌ* [332]. But the saying of S is preferable, because they say *تَلْعَابٌ* [above]; while *تَلْعِيبٌ* does not occur, though the KK may say that it is one of those words whose *o. f.* is obsolete (R). When *تَفْعَالٌ* is an *inf. n.*, it is pronounced with Fath of the initial, like *تَجَوَّالٌ* [above] and *تَطْرَافٌ* [332], not otherwise, except in two words, *تَبْيَانٌ* and *تِلْقَاءٌ* [332], as *تَبْيَانًا لِكُلِّ شَيْءٍ* XVI. 91. *For explanation of every thing* and *لَقِيتُهُ تِلْقَاءَ* *I met him face to face*, i. e., *لِقَاءٌ*; whereas in *تِلْقَاءَ أَصْحَابِ النَّارِ* V. 45. *Towards the inmates of the fire*, it is a simple substantive, which is governed in the *acc.* as an *adv.* (BS). There is [thus] no *تَفْعَالٌ*, with Kasr of the *ت*, among *inf. ns.*, except these two (IY). And some say *تَنْضَالٌ* also (D) from *مُنَاضَلَةٌ* *competing in archery*, and *تَشْرَابٌ* from *شَرَبَ الْخَمْرِ* *drank wine* (CD). But, as for *تَبْيَانٌ*, says S, it is not an intensive formation, otherwise its *ت* would be pronounced with Fath; but is a simple substantive put in place of the *inf. n.* of *بَيَّنَّ*, as *غَارَةٌ*, which is a simple substantive is put in place of *إِغَارَةٌ*, and *نَبَاتٌ* and *عَطَاءٌ* are put in place of *إِنْبَاتٌ* and *إِعْطَاءٌ* [342. A] (R). And its counterpart is *تِلْقَاءٌ*, by which they mean only *لِقِيَانٌ* *meeting*, as says ArRā'i

أَمَلْتُ خَيْرَكَ هَلْ تَأْتِي مَوَاعِدُهُ * فَالْيَوْمَ قَصَرَ عَنِ تِلْقَائِكَ الْأَمَلُ

*I have hoped for thy bounty. Will its promises come?
For to-day hope has fallen short of meeting thee (S).*
And in تَشْرَابُ Fath also has been heard, to which Jh
and others restrict themselves (CD); while those who
recite the saying [of Tarafa (Ahl)]

وَمَا زَالَ تَشْرَابِي الْخُمُورَ وَلَدَّتْنِي * وَبَيْعِي وَإِنْفَاقِي طَرِيفِي وَمُتَلَدِّي

*And my tippling wines ceased not, and my pleasure;
and my selling and my expending my property new
and old with Kasr of the ت are taxed with a mistake
(BS). They say that تَفْعَالٌ with Kasr of the ت occurs
in only sixteen ns., two i. q. the inf. n., vid. (1, 2) تَبْيَانٌ
and تِلْقَاءٌ [332]: and [fourteen non-inf. ns., vid.] (3)
تِهَوَاءٌ, as تِهَوَاءٌ مِنَ اللَّيْلِ An hour of the night passed;
(4-6) تَبْرَأُ, تَعْشَارُ, and تَرْبَاعُ, [names of (D)] places;
(7) تَمْسَاحٌ a crocodile, and also a great liar; (8) تِلْفَاقٌ
two pieces of cloth sewn together; (9) تِلْقَامٌ quick at
swallowing; (10) تِمْنَالٌ an effigy [379]; (11) تَجْفَافٌ
[283]; (12) تَبْرَادٌ a [small (D)] pigeon-house; (13) تَضْرَابٌ,
as تَضْرَابُهَا أَتَتْ النَّاقَةُ عَلَى تَضْرَابِهَا The she-camel arrived at her
time for being covered; (14) تَلْعَابٌ playing; (15) تَقْصَارُ
a [short (D)] necklace; (16) تَنْبَالٌ short (R).*

§ 335. And *فَعِيلَى*, [the *ع* of which is doubled to denote intensification and multiplication (IY),] is similar, as *كَانَ بَيْنَهُمْ رَمِيًا* *There was between them much shooting one at another*; and as *حَثِيثَى* *much incitement* (M, Jrb), and *حَجِيرَى* *much prevention* (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because *رَمِيًا* [332], *حَثِيثَى* [below], and *حَجِيرَى* are intensive forms of *رَمَى* [487], *تَحَاثَّ*, and *تَحَاجَرُ* (R); since the meaning is *shooting one at another*, and *inciting*, and *preventing*, one another (IY). But sometimes this measure occurs (IY, R) as an intensive *inf. n.* of the [unaugmented] *tril.* (R), denoting [an act proceeding from only] one [side] (IY). Thus *دَلِيلَى* is much [knowledge of, and skill in (M),] *guiding*, *قَتِيتَى* *much mischief-making* (M, R), *هَجِيرَى* *much evil-speaking* (IY, R), and *خَلِيفَى* *being much engrossed with the business of the Khilāfa* (R). *فَعِيلَى*, then, occurs as an *inf. n.* of (1) *تَفَاعَلَ*, as *رَمِيًا* [332]; (2) the [unaugmented] *tril.*, to denote *intensiveness*, as *حَثِيثَى* [above], *inf. n.* of *حَثَّ* *incited him*, and *خَصِصَى* [below], *inf. n.* of *خَصَّ* *particularized him* (L). 'Umar says [in tradition (L)] *لَوْلَا الْخَلِيفَى لَأَذْنَتْ* (IY, R, Jrb), i. e., *But for being too much engrossed with the business of the Khilāfa*, [and

too forgetful by reason of it (Jrb),] to mind the times of the call to prayer, *I would chant the call to prayer* (IY, Jrb), thereby indicating the excellence of the call to prayer (IY).

فَعِيلِي also [334] is not regular (R); [though Jrb declares that] Z, being asked whether it was regular or confined to hearsay, is said to have replied " This *cat.* is so frequently used that it ought to be regular " (Jrb). These *inf. ns.* are made *fem.* with the *!*, which only occurs abbreviated, as خَصِيصِي [above] (IY). Prolongation is allowed by some in the whole of them; but is better disallowed (R). Ks transmits خَصِيصَاءَ [272] (IY, R); and allows prolongation in the whole *cat.*, regularly (IY). But [all the BB differ from him in that; and (IY)] Fr (IY, R), of his own school (IY), disapproves of it (R).

§. 336. The *n. un.* [formed (R, Jrb),] (1) from the unaugmented *tril.* [*v.*, the *inf. n.* of (Jrb)] which does not contain a *š*, is on the measure of فَعْلَةٌ [with Fath (R, Jrb) of the ف (R)], as ضَرْبَةٌ a stroke [265] (SH); the *augs.* being elided, if any be in it, as خَرَجَةٌ [below] from خَرَجْتُ *I went out*, and دَخَلَةٌ [below] from دَخَلْتُ *I went in* [331] (R): and, (2) from everything else (SH), which consists of [three (R),] the [unaugmented (Jrb)] *tril.*, [the *inf. n.* of] which contains a *š*, [according to the opinion held by IH (R),] the augmented [*tril.* (Jrb)], and the [unaug-

mented and augmented (Jrb)] *quad.* (R, Jrb), is on the measure of the *inf. n.* used, as *إِنَّاخَةً* making a camel kneel once; a *š* being added, if there be none (SH), as *أَنْطَلَاةً* a departure and *تَدَحْرَجَةً* a being rolled down once; and the distinctive being the context, if the *inf. n.* contain a *š*, as *وَاحِدَةً*, *فَشِدَّةً* [below], *وَاحِدَةً*, *إِسْتِقَامَةً* [338], and *دَحْرَجَةً* *وَاحِدَةً* [below] (Jrb). And [two words (R)], *إِتْيَانَةً* and *لِقَاءَةً* (SH, L), from the [unaugmented (Jrb.)] *tril.* (R, Jrb), whose *inf. n.* does not contain a *š*, their *inf. ns.* being *إِتْيَانٌ* coming and *لِقَاءٌ* meeting (Jrb), are anomalous (SH, L), because the *augs.* are not elided from them, nor are they reduced to the formation *فَعْلَةٌ*, but the *š* is affixed to them as they are (R). The regular form is *أَتِيَّةٌ* and *لَقِيَّةٌ* [below] (R, Jrb), which are allowable: AlMutanabbi says

لَقِيتُ بِدَرْبِ أَلْمَلَةِ الْفَجْرَ لَقِيَّةً * شَفَتْ كَمَدِي وَاللَّيْلُ فِيهِ قَتِيلُ
(R) I met the dawn, when the night was slain in it, because the night passes away with the rising of the dawn, at *Darb alKulla*, [which, I think, is in the lands of the Greeks (MI),] with a single meeting that healed my deep grief (W). When the *inf. n.* of the unaugmented *tril.* [v.] contains the *š*, you let it remain unaltered, as *دَرِيَّةً* [331] and *نَشِدَّةً* [above], not *دَرِيَّةً* and *نَشِدَّةً* [below].

So says IH : but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the *n. un.* from [the *inf. n.* of] the unaugmented *tril. [v.]* is on the measure of ^{فَعْلَةٌ} (R). For [S says that(R)], when you mean the *n. un.* of the *inf. n.*, you always put it on the measure of ^{فَعْلَةٌ}, according to the *o. f.*, because the *o. f.* [of the *inf. ns.* (R)] is ^{فَعْلٌ} [below] (S, R). And [Z says that] the formation of the *n. un.* from [the *inf. n.* of(IY)] the unaugmented [*tril. v.* (IY)] is on the measure of ^{فَعْلَةٌ}, [the augment, if the *inf. n.* contain any, being dropped (IY),] as ^{قَوْمَةٌ} *a standing* and ^{شَرْبَةٌ} *a drink* (M), and ^{أَتِيَةٌ} and ^{لَقِيَةٌ} [above] (IY). And [IM says that] ^{فَعْلَةٌ} [with Fath (A)] denotes *unity*, like ^{جَلَسَةٌ} *a sitting* (IM), ^{مَشْيَةٌ} *a walk*, and ^{ضَرْبَةٌ} [above] (A), whether the unrestricted *inf. n.* be on the measure of ^{فَعْلٌ}, as in ^{ضَرْبَةٌ} [from ^{ضَرْبٌ}]; or not, as in ^{خَرْجَةٌ} [above] from ^{خُرُوجٌ} [331]: so [says Syt] in the Ham ' (Sn). And [BD and IHsh say that] the *n. un.* from [the *inf. n.* of (Aud)] every *tril. v.* is indicated by [the paradigm (L)] ^{فَعْلَةٌ} (L, Aud), with Fath (Aud). And what I think is that, when the *inf. n.* of the [unaugmented] *tril. [v.]* contains the *ṣ*, you reduce it also to ^{فَعْلَةٌ}, saying ^{نَشْدَةٌ} [above], with Fath of the ^ن (R). This is when the [general (Aud, A), i. e., unrestricted (Sn),] *inf. n.*, [applicable to the *few* and the *many* (Sn),] is not [formed (L, Aud)] upon the measure

of **فَعْلَةٌ** [337]; for, if so, the *n. un.* [from it (L)] is indicated (L, Aud, A) only (A) by an *ep.* (Aud, A), or (A) by some [other] context (L, A), as **رَحْمَةٌ وَاحِدَةٌ** a single act of mercy (L, Aud, A) and **عَيْمَةٌ وَاحِدَةٌ** a single craving for milk (L). You leave [the *inf. n.* of] every thing else than the unaugmented *tril.* unaltered, whether it be [an unaugmented] *quad.*, like **دَخَرَجَةٌ** [332]; or an augmented [*tril.* or *quad.*], like **إِنْطِلَاقٌ** [332], **إِخْرَاجٌ**, and **تَدَخُّرٌ**: and then, if the *ṣ* be not there, you add it, as **إِكْرَامَةٌ** an honoring; but, if the *ṣ* be there, you leave it alone, as **تَعَزِيَةٌ** [338], i. e., **وَاحِدَةٌ** [below]; though, in such cases, the *n. un.* is mostly qualified by **وَاحِدَةٌ**, to avert ambiguity, as **وَاحِدَةٌ تَعَزِيَةٌ** a single consolation; and, if we held the *ṣ* [of compensation] to be elided, and the *ṣ* of unity put, there would be no harm. *S* refers to the formation of unity as evidence that the *o. f.* of the *inf. ns.* in the whole of the *tril.*, *trans.* or *intrans.*, is **فَعْلٌ** [above], saying that, the generic *n.* of such as **تَمَرَةٌ** and **تَفَاحَةٌ** [254] being undoubtedly [formed] by elision of the *ṣ*, analogy requires the generic, i. e., unrestricted, *inf. n.* of such as **خَرَجَةٌ** and **دَخَلَةٌ** [above] to be **خَرَجٌ** and **دَخَلٌ**, not **خُرُجٌ** and **دُخُولٌ** [331]; but that they vary the *inf. ns.* of the [unaugmented] *tril.* by adding letters, and altering the composition, because the [unaugmented] *tril.* is light,

contrary to the *quad.* and the augmented [*tril.*]. If the *quad.* or augmented [*tril.*] have two *inf. ns.*, one of which is more notorious [than the other], the *n. un.* is on the measure of that more notorious, not of the strange one: you say دَحْرَجَ وَأَحْدَهُ [above], not دِحْرَاجَةً, from دَحْرَجَ; and similarly you do not say قَتَلَهُ from قَاتَلْتُ, nor كَذَّبَهُ from كَذَبْتُ [332] (R). The *n. un.* and the *n. mod.* [337] are really sorts of *inf. n.*, because the *inf. n.* indicates the *genus of the act* [254], comprising *once, twice, and several times*, and the *whole of its modes* (Jrb). But the *n. un.* فَعَلَهُ belongs only to what indicates an *act of the physical organs*, like the *exs.* given by IM and A: not to what indicates an *internal act*, like عَلِمَ knowledge, جَعَلَ ignorance, جَبُنَ cowardice, and بَخِلَ niggardliness; or a *permanent quality*, like حَسَنَ beauty and ظَرَفَ smartness, wit (Sn).

§. 337. The *n. mod.* from [the *inf. n.* of (IA, Aud)] every [unaugmented] *tril. v.* is indicated by [the paradigm (L)] فَعَلَهُ (L, IA, Aud), with Kasr (IA, Aud) of the ف (IA), as هُوَ حَسَنُ الْجَلِيسَةِ and الْبَشِيَّةِ and الطَّعْمَةِ, and بَشِيتِ الْبَيْتَةِ and الْقِتْلَةِ, meaning *the mode of the act*, not *the act itself*, considered as such, the sense being *He is good in the fashion of sitting and walking and eating*, that he keeps to, and *Most evil is*

that fashion of dying and killing (L). This is when the [general (Aud), unrestricted (MKh),] *inf. n.* is not formed upon the measure of *فَعَلَةٌ* [below]; for, if so, the *n. mod* [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i. e.,] by an *ep.* (Aud, MKh) or the like (Aud), or by something else (MKh), as *حَمَيْتُهُ حَمِيَّةَ الْمَرِيضِ* I enjoined him to abstain, as one enjoins the sick man to abstain or *نُذِرْتُ نَوْعًا مِنَ الْحَمِيَّةِ* with a certain mode of injunction to abstain, and *نَشَدْتُ نَشْدَةَ النَّفِيسِ* I searched for it, as one searches for the precious object or *نُذِرْتُ نَوْعًا مِنَ النَّشْدَةِ* with a certain mode of search (L), whence *نَشْدَةُ الضَّالَّةِ نَشْدَةُ عَظِيمَةٍ* The search for the stray beast is a great search (Aud, MKh). And similarly when the *v.* is not [an un-augmented] *tril.*, as *أَكْرَمْتُهُ أَكْرَامَ الصَّدِيقِ* I honored him as one honors the friend or *نُذِرْتُ نَوْعًا مِنَ الْأَكْرَامِ* with a certain mode of honoring (L). No *inf. n. mod.* is formed from the *non-tril.*, except anomalously (IA, Aud), as *هِيَ حَسَنَةٌ فِي الْحُضْرَةِ* She is pretty in the fashion of putting on the muffler, where they form *فَعَلَةٌ* from *اِخْتَمَرَ* put on a muffler; and *هُوَ حَسَنٌ فِي الْعِمَّةِ* He is beautiful in the style of putting on the turban, where they form *فَعَلَةٌ* from *قَعِمَ* put on a turban (IA); and hence *نَقَبَتْ* from *اِنْتَقَبَتْ* She

veiled her face, and قَمَصَ from تَقَمَّصَ *He put on a shirt* (Aud). فَعْلَةٌ [with Kasr (SH, A) of the ف (SH)] denotes the *mode* (SH, IM), and *quality* (MKh), of the *accident* (Sn, MKh), as ضَرْبَةٌ (SH), i. e., *a striking qualified by an ep.*, either mentioned, as in هُوَ حَسَنُ الرِّكْبَةِ *He is beautiful in his style of riding*; or known by the circumstances of the case, as in عَذْرُ بَلِيغٌ [551], i. e., *an effectual excuse*. Sometimes فَعْلَةٌ [336] is not a *n. un.*, like رَحْمَةٌ [332]; nor فَعْلَةٌ [above] a *n. mod.*, like شِدَّةٌ *a hardship* (R).

§. 338. The *inf. n.* of the فَعَّلَ unsound in the ل is [only (R)] تَفَعَّلَ [332] (R on the SH, L), as كَاهُ *purified him*, *inf. n.* تَرَكَّيْتُ, and قَوَّاهُ *strengthened him*, *inf. n.* تَقَوَّيْتُ (L). That is by elision of the first ي, and substitution of the ة for it [265], because the double ي is deemed heavy (R). No *inf. n.* of the فَعَّلَ unsound in the ل occurs on any measure other than تَفَعَّلَ, except what is extraordinary (L), [where] the double ي occurs by poetic license (R), as

بَاتَتْ تَنْزِي دَلْوَهَا تَنْزِيًا * كَمَا تَنْزِي شَهْلَةً صَبِيًا

[below] (R, L) *She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule تَنْزِيَةً* (MN). This is by assimilation of the unsound to

the sound, as the sound is assimilated to the unsound in *ذَكَرَهُ* reminded him, *inf. n.* *تَذَكَّرَهُ*, and *بَصَّرَهُ* made him understand, *inf. n.* *تَبَصَّرَهُ* [332] (L). The language of Z is plain that the elided is the J; but, in my opinion, the elided is more probably the *aug.* *ي*, because the J remains in the sound, as *تَكْرَمَهُ* honoring [below], and similarly therefore in the unsound (IY). We said that the elided was the *ي* of *تَفْعِيلٌ*, (1) on the analogy of *تَكْرِمَةٌ* [above]: (2) because the *ي* of *تَفْعِيلٌ* is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the *ة* of feminization (R). The *inf. n.* of the *أَفْعَلَ* and *اسْتَفْعَلَ* unsound in the *ع*, as *أَعَانَ* helped and *اسْتَعَانَ* sought help, is analogous to the *inf. n.* of their sound counterparts (L). As for such as *إِجَازَةٌ* permitting and *اسْتِجَازَةٌ* seeking permission, they are *orig.* *إِجَوَازٌ* and *اسْتِجَوَازٌ*; but, the *inf. n.* being altered by reason of the *v.*'s. being altered [713], the *ع* is converted into *ا* [below] (R). And two quiescents (L), [vid.] two *ا* s (R), the *ا* substituted for the *ع* of the *v.*, and the *ا* of the *inf. n.* (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the *ة* of feminization put as a compensation for it [265], as *إِعَانَةٌ* and *اسْتِعَانَةٌ*, *orig.*

إِسْتَعَوَانُ and إِعْوَانُ, the vowel of the ع being transferred to the ف, and the ع converted into ا [above]; so that, two اs meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i. e.,] the ا of اِفْعَالٌ [and اِسْتَفْعَالٌ] (IY), (a) by analogy to the elision of the letter of prolongation in such as تَعْرِيفَةٌ [336] (R); (b) because it is *aug.* (IY, R), and therefore more fit for elision (IY): (2) according to Akh and Fr, is (IY, R) the first (R), [i. e.,] the ا substituted for the ع; and this opinion, being agreeable with analogy, is adopted by Z (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in قُلْ and بَعْ [663] (R). The compensation is anomalously omitted in اَرَاكَ *inf. n.* of اَرَاكَ *showed him*, and اَقَامَ *inf. n.* of اَقَامَ *performed*, as اَقَامَ اَصَلُهُ XXIV. 37. *And performance of prayer* (L). Omission of the compensation in such as اِقَامَ [and اِسْتَبْجَارٌ (R)] is allowed (1) by S, on the evidence of XXIV. 37. (IY, R); while no distinction is made by him between what is, and what is not, *pre.* (IY): (2) by Fr, in the state of prefixion [exclusively (R)], because the *post.* then, [as it were (IY),] supplies the place of the ا (IY, R), which is therefore dropped (K), as in اَخْلَفَكَ اَلْحَ [331] (K, B); and this opinion is better, because no authentic instance has been

heard except with prefixion (R). Elision of the *š* from such as *تَعْرِيبٌ* [above], however, is not allowed (IY, R) by S in any case (R); so that *تَعْرِ* is not said (IY), as *اِقَامٌ* is (IY, R), since it has not been heard (R). The difference between them is that, such as *اِطْوَالٌ* and *اِسْتِحْوَادٌ* being sometimes used complete, according to the *o. f.* [707], it is allowable not to put the compensation; whereas, the *o. f.* of such as *تَعْرِيبٌ* being never found, the compensation is inseparable. In poetry, indeed, *تَنْزِيَةٌ* occurs, as *بَاتَتْ تَنْزِيٌّ آلَخ* [above], by rule *تَنْزِيَةٌ*; but the poet is allowed to revert to obsolete *o. fs.* (IY).

§ 339. The *ns.* that govern like the *v.* are [ten (Sh, Fk),] (1) the *inf. n.* [below]; (2, 3) the *act. part.* and intensive paradigm [343] (Sh, KN), even in the *du.* or [sound or broken (YS)] *pl.* [344] (Fk); (4) the *pass. part.* [347] (Sh, K N), even in the *du.* or *pl.* (Fk); (5) the assimilate *ep.* [348]; (6) the verbal *n.* [187] (Sh, KN); (7, 8) the supported *adv.* and [*prep* and (MAd)] *gen.* [498]; (9) the *quasi-inf. n.* [342. Δ] (Sh, Fk); (10) the *n.* of superiority [351, 360] (Sh, KN). IHsh's saying "*ns.*" is a case of predominance [320], because the *prep.* and *gen.* are not a *n.* (MAd). I begin with the *inf. n.* because the *v.* is derived from it, according to the sound opinion [331] (Sh). The *inf. n.* governs like its *v.*, which is derived from it (Fk). If the *v.* derived

from it be *intrans.*, it is *intrans.*; and, if its *v* be *trans.*, it is *trans.* to what its *v*. is *trans.* to, by means of itself or of a *prep.* (A). It therefore governs the *ag.* in the *nom.*; and is *trans.* to an *obj.* with or without a medium, and sometimes to two or more *objs.* [432]. And the augmented *inf. n.*, as ^{اُكْرِمَ} [332], governs like the unaugmented, as ^{ضَرَبَ} [331] (Fk). The *inf. n.*, however, differs from its *v.* in two matters (A):—(1) its *ag.* may be suppressed (M, IH, A, Fk), contrary to the *ag.* of the *v.* [21] (A), whether the *inf. n.* be aprothetic, as XC. 14, 15. [below]; or *pre.*, as XXX. 2. [below] (M): for relation to some *ag.* or other is not comprised in the idea intelligible from the *inf. n.*; so that the conception of that idea does not depend upon [the existence of] an *ag.*, contrary to [the conception of the idea intelligible from] the *v.*, the *act.* and *pass. parts.*, and the assimilate *ep.* (Jm): (a) when the *ag.* is suppressed, the *inf. n.* does not assume its pron. [342], contrary to the opinion of some (A), except the *inf. n.* acting as a substitute for its *v.*, as in ^{ضَرَبًا زَيْدًا} [below], where the *inf. n.* assumes the *pron.*, because the *pron.* is latent (Sn): (2) as to its governing the *pro-ag.* in the *nom.* [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashīl (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, c. ^{عَجِبْتُ مِنْ ضَرْبِ عَمْرٍو} *I wondered at 'Amr's beating, or being beaten*, the *act.* sense instinctively

presents itself to the mind ; while AH says that it is allowable, when the *v.* is inseparable from the *pass.* voice, like زَكِمَ [331], because there is no ambiguity then , so that اَعْجَبَنِي زَكَمٌ زَيْدٌ *Zaid's being troubled with a cold surprised me* is allowable. Thus there are three opinions, transmitted by Syt in the Ham' : while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in اَعْجَبَنِي قِرَاءَةُ The *Kurān's being recited in the hot bath surprised me* [below] ; and in اَكَلَ الخُبْزِ bread's being eaten and شَرَبَ الماءِ water's being drunk, where the *pro-ag* is *post.* to the *inf. n.*, but in sense is believed to be in the *nom.* (Sn). And, when attributed to the *pro-ag.*, the *inf. n.* is not altered [436] (Fk). The *inf. n.* governs [only (IY,A) on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the *v.* with [the infinitival (A,Fk) *p.* (A)] اَنَّ (IY,IM, Sh, KN), when the *past* or *future* is meant (IA, A, Fk), as II. 252. [16,29,503], i. e., اَنَّ يَدْفَعَ اللّٰهُ or اَنَّ دَفَعَ اللّٰهُ النَّاسَ (Sh); or مَا (IM, Sh, KN), when the *present* is meant (IA, A, Fk), as تَخَافُوْنَهُمْ كَخِيفْتَكُمْ اَنْفُسَكُمْ XXX. 27. *Ye fearing them as ye fear yourselves*, i. e., كَمَا تَخَافُوْنَ اَنْفُسَكُمْ (Sh) : (a) you may render the *inf. n.* by اَنَّ and the *act. r.*, as اَعْجَبَنِي فَرْبُكَ زَيْدًا *Thy beating, i. e. That thou didst beat,*

Zaid surprised me, i. e., *أَنْ ضَرَبْتَ زَيْدًا* ; or the *pass. v.*, as *سَاءَ نِيَّ ضَرْبِكَ* *Thy being beaten*, i. e., *That thou wast beaten, vexed me*, i. e., *أَنْ ضَرَبْتَ* : the two being distinguishable by the contexts (IY) : (b) their rendering the *inf. n.* by *أَنْ* and the *v.* is not quite accurate when it is in the sense of the *present*, because *أَنْ*, when prefixed to the *aor.*, makes it a pure future ; but [some of] the GG render it by *أَنْ* to the exclusion of *مَا*, even in the present, as *ضَرْبُكَ الْآنَ زَيْدًا شَدِيدٌ* *Thy beating Zaid now is severe*, because *أَنْ* is more frequent and notorious in usage than *مَا* ; and, because of their rendering it by *أَنْ* and the *v.*, some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by *أَنْ* (R) : (c) *مَا* is made peculiar to the *present*, notwithstanding that it is applicable to the *past* and *future* also, in order to give the preference to the *p.* more indicative of the *past* with the *pret.*, and of the *future* with the *aor.*, vid. *أَنْ*, which denotes the *past* with the *pret.*, and the *future* with the *aor.*, contrary to *مَا*, which is applicable to the three times unrestrictedly (Sn) : (d) IM in the Tashil mentions the contracted *أَنْ* [525] together with these two *ps.*, as *عَلِمْتُ ضَرْبَكَ زَيْدًا* *I knew thy having beaten Zaid*, i. e., *أَنْ قَدْ ضَرَبْتَ* *that (the case was this,)- thou hadst*

beaten, where ^oأَنْ is contracted, because it occurs after *knowledge* [525,526], and the position is not suitable for the infinitival (A), which does not occur after *knowledge* [571], nor supply the place of its two *objs.* (Sn): (e) the *inf. n.* resembles the *v.* only when it is renderable by the infinitival *p.* and the *v.*, i. e., when it is not an unrestricted *obj.* (R): [so that] when it is *corrob.* of its *op.*, or is governed in some way by the *v.* derived from it, as in ضَرَبْتُ ضَرْبًا or الضَّرْبَ الشَّدِيدَ *I beat Zaid well*, or with *severe beating*, it does not govern (IY), because, [when it is an unrestricted *obj.* (R),] it is not renderable by أَنْ and the *v.* (IY, R), since the meaning of ضَرَبْتُ ضَرْبًا or ضَرَبْتُ شَدِيدًا is not ضَرَبْتُ أَنْ ضَرَبْتُ (R); and, when it is not replaceable by that, its government is impossible (Fk): and, as for the saying ضَرَبْتُهُ ضَرْبَ الْأَمِيرِ اللَّصِّ *I beat him as the governor beats the robber*, the *op. inf. n.* is not really an unrestricted *obj.*; but the unrestricted *obj.* is suppressed, the full phrase being ضَرَبًا مِثْلَ ضَرْبِ الْأَمِيرِ اللَّصِّ (R): while in ضَرَبًا زَيْدًا [below] (I'k), where the *inf. n.* is a substitute for its *v.* (YS), and in ضَرَبْتُ ضَرْبًا زَيْدًا, [where the *inf. n.* is *corrob.* of its *op.* (YS),] زَيْدًا may not be governed in the *acc.* by the *inf. n.* (Aud,Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the *inf. n.* here is replace-

able by the *v.* alone without أَنْ and مَا; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second [مَرَرْتُ بِهِ فَإِذَا لَهُ صَوْتٌ] in [their saying (Sh)] [صَوْتٌ (Sh)] in [41] is held to be governed in the *acc.* by a suppressed *v.*, not by (Sh, Fk) the *inf. n.* (Fk), [i. e.,] the first صَوْتٌ (Sh): (*f*) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, “The *inf. n.*’s being renderable by one of the three, [the contracted أَنْ or the “infinitival أَنْ or its sister مَا (Sn),] is not a condition “of its government; but it generally is so; while an “instance of its occurrence not renderable by any of “them is the saying of the Arabs سَمِعْتُ أُذُنِي أَخَاكَ يَقُولُ ذَلِكَ *my ear’s hearing thy brother (was, or will “be, realized, when he existed, or exists), saying that*” [below] (A), a *d. s.* like the *d. s.* in ضَرَبَنِي الْعَبْدَ مُسِيئًا in [29], i. e., إِذَا كَانَ سَمِعْتُ أُذُنِي أَخَاكَ حَاصِلٌ إِذْ كَانَ, the *s. s.* being the *pron.* [latent as *ag.*] of the suppressed *v.*, not the *brother* (Sn): or (b) a substitute for [the expression of (A)] the *v.* [342], as ضَرَبًا زَيْدًا [below], (IA, A), فَتَدْلَا زَيْقُ الْمَالِ الْخَبِثِ [41], and يَا قَابِلَ التَّوْبِ غُفْرَانًا مَاثِمَ قَدْ * أَسْلَفْتُهَا أَنَا مِنْهَا خَائِفٌ وَجِلٌ (A) O Acceptor of repentance, forgive sins that I have

already committed. I am afraid on account of them, terrified (Sn), where زَيْدًا , [like الْمَالَ and مَقَامَ (A),] is governed in the acc. by the inf. n. (IA, A), because acting as a substitute for the v. (IA); not by the suppressed v., according to the soundest opinion (A): while the inf. n. contains a latent pron. governed by it in the nom., as the v. does (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, ضَرْبًا زَيْدًا Beat Zaid [above], many of the GG say that the op. of زَيْدًا is ضَرْبًا; but critical judges hold that the op. is the [suppressed] v. that governs the inf. n. in the acc., the full phrase being اضْرِبْ ضَرْبًا زَيْدًا: while, in my opinion, it is not improbable that the inf. n. may govern زَيْدًا, because of its acting as a substitute for the v., not by virtue of its being an inf. n.; whereas, if you expressed the v., saying اضْرِبْ ضَرْبًا زَيْدًا Beat Zaid well, the op. of زَيْدًا would be only the v., not the inf. n. (IY): (c) it appears from the language of the GG that there is a dispute about the unrestricted obj. whose v. is necessarily or allowably suppressed [41], as to whether it or the v. be the op.: but it is best to say that, in either case, the government belongs to the v., because the

inf. n. is not really a substitute for the *v.*, since, if it were, the *v.* would not be supplied before it, so that it would not be governed in the *acc.*; but is like a substitute for the *v.*, since it and the *v.* may not be expressed together, as the substitute and original are not combined (R): (2) negative, i. e., (Fk), if it be not (a) a *dim.* (Sh, KN, A); so that **أَعْجَبَنِي ضَرْبُكَ زَيْدًا** [292] is not said, because the resemblance of the *inf. n.* to the *v.* is remote, by reason of the *dim.* formation, which is a peculiarity of *ns.* [274, 288] (Fk); or rather, because the *dim.* is not the formation that the *v.* is derived from (YS): (b) a *pron.* (KN, A), contrary to the opinion of the KK (A, YS); so that **ضَرْبُكَ الْمَسِيَّ حَسَنٌ وَهُوَ الْمُحْسِنُ قَبِيحٌ** is not said (Fk), because the letters of the *v.* are wanting (Fk, Sn): (α) the opinion of the KK is attested by the saying **هُوَ وَمَا آلَحَرُّ إِلَّا آلَخ** [342], where **عَنْهَا** is dependent on **هُوَ** the *pron.* relating to **الْحَدِيثِ**; but here it governs only the *prep.* and *gen.* (YS): while IJ and Rm allow it to govern the [*prep.* and] *gen.*; and should, by analogy, allow it to govern the *adv.* (A): (c) limited (Sh, KN, A) by the **س** (Sh, A, Fk), i. e., indicative of *unity* [336] (Sn); so that **أَعْجَبَتْنِي ضَرْبُكَ زَيْدًا** is not said, because the formation of unity is not the one that the *v.* is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]

يُكَايِي بِهِ الْجَلْدُ الَّذِي هُوَ حَازِمٌ * بِضَرْبَةِ كَفْيِهِ أَلَمًا نَفْسَ رَاكِبٍ

[The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i. e., the water, a soul of a rider, who was almost dying of thirst (MN),] is anomalous (A), because the limited *inf. n.* does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [*ep.* or other (A, Fk)] *appos.* before [the completion of (A, Fk)] its government [147] (Sh,KN,A) by the mention of all its *regs.* (Sn); so that اَعْجَبَنِي ضَرْبُكَ الْمَبْرَحُ زَيْدًا Thy severe beating Zaid surprised me is not said (A), because, the *inf. n.* with its *reg.* being like the conjunct with its *conj.*, they may not be separated (A, Fk) by the *ep.* or other *appos.* (Sn); and, if any supposed instance of that occur, then, after the *ep.* [or other *appos.*], a *v.* is supplied, on which the *postpos. reg.* depends (A): but the *inf. n.* may be followed by an *appos.* after the completion of its government (A, Fk), as إِنَّ هَجْرَكَ إِيَّايَ الْفِرَاطُ لَمْهْلِكْ Verily thy excessive desertion of me is destructive (Fk): (e) suppressed [342] (KN), because the letters of the *v.* would be non-existent (Fk): (f) separated from its *reg.* (KN) by an extraneous expression [342], because its *reg.* [in relation to it] corresponds to the *conj.* in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i. e., to its *reg.*, even if it be an *adv.*

[342], because its *reg.* corresponds to the *conj.*, which does not precede the conjunct [177] (Fk). The *op. inf. n.* must also be a *sing.* (A, Fk); and, as for the saying

قَدْ جَرَّبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ * أَبَا قُدَامَةَ إِلَّا الْمَجْدَ وَالْفَنَاءَ

[below] *They have tried him, and their trials of Abū Kudāma have not increased aught but his glory and prosperity*, it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf. n.*, which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جَرَّبُوهُ أَلْحَ [above], where the *pl.* is made to govern (YS). The *inf. n.* governs [in three states (IY, IA)], (1) when *pre.* (M, IM, Fk) to the *ag.* or *obj.*, as أَعْجَبَنِي ضَرْبُ الْأَمِيرِ اللَّصِّ *The governor's beating the robber pleased me* and ضَرْبُ اللَّصِّ الْأَمِيرُ *The beating of the robber by the governor* (M): (2) when apothetic (M, IM) and anarthrous (IM), pronounced with Tanwīn (IY, IA, Aud, Fk), as أَوْ إِطْعَامٌ فِي يَوْمٍ مَسْغَبَةٍ يَتِيمًا XC.14, 15. *Or feeding, on a day of hunger, an orphan* [above] and

يَضْرِبُ بِالسَّيْفِ رُؤُوسَ قَوْمٍ * أَرْلَنَا هَامَهُنَّ عَنِ الْمَقِيلِ

(IY, IA), by AlMarrār Ibn Munkidh atTamimī (MN,

EC, J), *By smiting with the swords the heads of men we removed their skulls from the resting-place, i e., the necks* (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

ضَعِيفُ النِّكَايَةِ أَعْدَاءُهُ * يَخَالُ الْفِرَارُ يُرَاحِي الْأَجَلَ

[below] (M, IA) *Feeble in making havoc among his foes, fancying flight will defer death* (Jsh, AKB),

فَإِنَّكَ وَالتَّائِبِينَ عُرْوَةً بَعْدَ مَا * دَعَاكَ وَآيِدِنَا إِلَيْهِ شَوَارِعُ

[below] (IA) *For verily thou and the praising 'Urwa when dead, after that he called thee to save him from us, when our hands were stretched out towards him to slay him, but thou didst not save him, so that he died, the pred.* of ^عإِنْ being in the next verse

لَكَالْجُرْدِ الْعَادِي وَقَدْ تَلَعَ الضُّكَى * وَطَيْرُ الْمَنَايَا فَرَقَهُنَّ أَوَاقِعُ

orig. وَوَاقِعُ [683], are like the man singing to his camels to urge them on the journey, when the fornoon is advanced, and the birds of the fates are swooping down upon them (J), and

لَقَدْ عَلِمْتُ أُولَى الْبَغِيرَةِ أَنْتَى * كَرَرْتُ فَلَمْ أَتَّكِلْ عَنِ الضَّرْبِ مَسْمَعَا

[below] (M, IA), by AlMarrār alAsadī (S, IY, AA z, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Mālik Ibn Zughba alBāhili (IY, AAz, AKB), a heathen poet

{AKB), *Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from smiting* [their chief (AKB)] *Misma'* (MN, EC, AKB). But its government is most frequent when it is *pre.* (IA, Aud, Sh, KN, A) to the *ag.* (Sh, Fk), with the *obj.* mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as *وَتَقَبَّلْ دُعَائِي* XIV. 42. *And accept my prayer (to Thee [below], i.e., دُعَائِي إِيَّاكَ* (Fk). The *inf. n.* strongest in government is not the one pronounced with Tanwīn, as is said; but the one *pre.* to the *ag.*, because then, the *ag.* being like a part of the *inf. n.*, as it is of the *v.*, the *inf. n.* is stronger in resemblance to the *v.* (R). Its government, when it is *pre.* to the *obj.*, (1) with the *ag.* mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

أَفْنَى نِلَادِي وَمَا جَمَعْتُ مِنْ نَشَبٍ

ذَرَعُ الْقَوَاقِيرِ أَفْوَاهُ الْأَبَارِقِ

[below] (Sh), by AlUḡaishir alAsadī, *The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property* (MN), in the version with *أَفْوَاهُ* in the *nom.* (Sh), which is refuted [by the version with the *acc.*, showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition *بُنِيَ*

وَحَجَّ (314) until he says (MAd)] اَلْاِسْلَامُ عَلٰى خَمْسٍ

اَلْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا And the performance of the pilgrimage to the House by him that is able to find a way to it [below]: (?) with the *ag.* omitted (Sh, Fk),

is not forbidden in prose, according to any one (Sh) ; [and] is frequent (Fk), as دُعَاءُ الْكَفْرِ (Sh).

LXI. 49. Man wearieth not of (his) praying for good [below] (Sh, Fk), i. e., مِنْ دُعَائِهِ الْكَفْرِ (Sh). When, how-

ever, it is aprothetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwin (IY, And, Sh, KN), literally or constructively, as فَانَّهَا مِنْ تَقْوَى الْقُلُوبِ XXII. 33.

Verily the magnifying of them is one of the acts of piety by hearts, where تَقْوَى is constructively pronounced with

Tanwin, according to the reading with الْقُلُوبِ in the *nom.*, (MAd), its government is most appropriate, by analogy

(IY, And, Sh, KN, A) to the government of the *v.* (Sn), because by its indeterminateness it resembles the *v.*

(Sh, Fk, Sn) more than the *pre.* and the synarthrous do (Sn), as XC. 14,15. [above] (Auā, Sh, KN, A) and بِضَرْبٍ

بِالسِّيُوفِ [above] (A) ; and hence the saying of an Arab عَجِبْتُ مِنْ قِرَاءَةِ فِي الْكُمَامِ الْقُرْآنِ I wondered at the

Kurān's being read in the hot bath [above]. But 21 says in the CU " This is strange, I mean the government of the

nom. by the *inf.* pronounced with Tanwin, the case usually

governed by it being the *acc.* ; for, though analogy requires the occurrence of the *nom.*, alone or with the *acc.*, and, when you are restricted to one of them, the *nom.* is worthier, still the construction frequently occurring is what I have mentioned" : and IHsh says in his Glosses on the IM " The government of the *ag.* by the *pre.* [*inf. n.* (MAd)] is weak, and so is its government by the *inf. n.* pronounced with Tanwin ; and, as for the synarthrous, its government is weak unrestrictedly, in both *ag.* and *obj.* : and therefore the result is that the government of the *ag.* [in the *nom.* (MAd)] by the *inf. n.* is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the *art.* to what the *op. inf. n.* is renderable by, vid. the infinitival *p.*, is impossible (R) ; [and] because the resemblance of the synarthrous *inf. n.* to the *v.* is remote, by reason of its being conjoined with آل (Fk) : as ضَعِيفٌ أَنْكَايَةِ الْحِ [above] (And, Sh, A) and لَقَدْ عَلِمْتُ أُولَى الْبَغِيرَةِ الْحِ [above] (A), like
وَكَيْفَ التَّوَقَّى ظَهَرَ مَا أَنْتَ رَاكِبُهُ

And how shall be the protecting the back of what thou art riding? (KN) and فَإِنَّكَ وَالتَّائِبِينَ الْحِ [above] (A) ; and hence

عَجِبْتُ مِنَ الرِّزْقِ الْمُسَيِّءِ إِلَهَهُ * وَلِلَّتْزِكِ بَعْضَ الصَّالِحِينَ فَقِيرًا

[below] (Fk) *I wondered at the giving subsistence to the evil-doer by his God, and at His leaving some of the righteous destitute* (Jsh). It is objected that, prothesis being like determination by *أَلِ*, the *inf. n.* with it [also] ought to be remote from [resemblance to] the *v.*: but the answer is that the *post.* is posterior to the *inf. n.*, which therefore occupies the place of the *v.* before the prefixion, contrary to the *inf. n.* conjoined with *أَلِ* (Fk). The synarthrous *inf. n.* is said not to occur in the *Kur* when governing an *ag.* or a pure *obj.*, but to occur when made *trans.* by a *prep.*, as *لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ* God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that *إِلَّا مَنْ ظَلَمَ* is the *ag.* of the *inf. n.*, i. e., *أَنْ يُجَهَرَ* in the *act.* voice, the *exc.* being *conj.*; or that *الْجَهْرَ* is renderable by *أَنْ يُجَهَرَ* in the *pass.* voice, the *exc.* being *disj.*; or that the *exc.* is *conj.*, but a *pre. n.* is suppressed, i. e., *إِلَّا جَهْرَ مَنْ ظَلَمَ* (R). There is no dispute about the government of the *pre.*; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the *inf. n.* pronounced with Tanwīn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the *nom.* or *acc.* [occurring

(A)] after it is governed by a *v.* understood (A, MAd). As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous *inf. n.* (MAd): (1) its government is allowed by [Khl and (R)] S (R, MAd), unrestrictedly, as كَقَدْ ضَعِيفُ النِّكَايَةِ أَحْمَ and عَجِبْتُ مِنْ عَلِمْتُ أَحْمَ [above]; and, according to this, عَجِبْتُ مِنْ أَلْضَرْبِكَ زَيْدُ I wondered at the beating thee by Zaid ought to be allowable, on the ground that the ك is an *obj.* [112] (R): (2) the Kūfi does not make it, as he does not make the *inf. n.* pronounced with Tanwīn [above], govern (MAd): while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that أَعْدَاءُهُ means فِي أَعْدَائِهِ [514]; or is governed in the *acc.* by an *indet. inf. n.* supplied, i. e., ضَعِيفُ النِّكَايَةِ نِكَايَةُ أَعْدَاءِهِ, the *inf. n.* being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the أَل in it be a substitute for the [*post.*] *pron.* [599], as in ضَعِيفُ النِّكَايَةِ [above]; but disallows أَلْضَرْبُ زَيْدٍ عَمْرًا: and AH agrees with him; but they are refuted by [the first hemistich in] عَجِبْتُ مِنْ أَلْزَرْزِ أَحْمَ (MAd). The *pre. inf. n.* has

five states (A):—(1) it is *pre.* to the *ag.* (IY, IH, IA, Aud, A), because the *ag.* is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the *ag.*, by means of its prefixion thereto, is better than its governing the *ag.* in the *nom.*, and than its being made like one word with the *obj.*: and also because its requirement of the *ag.* is strong, as respects the reason, because the *ag.* is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the *v.* is weak; so that nothing remains but prefixion (R): and then its *obj.* is put (Aud, A), which is frequent (Aud); so that it governs the *ag.* in the *gen.*, and the *obj.* in the *acc.* (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

عَهْدِي بِهَا الْكَفَى الْجَمِيعَ وَفِيهِمْ * قَبْلَ التَّفَرُّقِ مَيْسَرٌ وَنِدَامٌ
My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them, where the d.s. supplies the place of the enunc., as in
 صَمْعٌ أَدْنَى الْحِمْ [above] and ضَرْبِي زَيْدًا قَاتِمًا [29] (IY), whence
 the saying of Ru'ba [Ibn Al'Ajjāj (MN)]

وَرَأَى عَيْنِي الْفَتَى أَخَاكَ * يُعْطِي الْجَزِيلَ فَعَلَيْكَ ذَاكَ

(S) *And the seeing of mine eyes the youth / thy brother is when he is giving largesse. Then that is incumbent upon thee* (MN): (2) it is *pre.* to the *obj.* (IY, IH, IA, Aud, A), whether

direct, adverbial, or causative, as ضَرْبُ اللَّصِّ الْجَلَّادُ *The beating of the robber by the executioners*, ضَرْبُ يَوْمِ الْجُمُعَةِ *The beating of Friday*, and ضَرْبُ التَّأْدِيبِ *The beating of correction or discipline* (Jm): but only when there exists a circumstance indicative of the *post.*'s being an *obj.*, either the occurrence of an *appos.* to it governed in the *acc.*, according to the place [340], as أَعْكَبَنِي ضَرْبُ زَيْدٍ *The beating of the noble Za'd surprised me*; or the occurrence of the *ag.* plainly expressed after it (R), as أَمِنْ رَسْمِ دَارٍ مَرْبَعٍ وَمَصِيفٍ * لِعَيْنَيْكَ مِنْ مَاءِ الشُّوْنِ وَكَيْفٍ [below] (IY, R), by AlHuṭai'a, *Is it from a rasing of an abode b. rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?* (AKB); or an *id.* indication, as أَعْكَبَنِي أَكْلُ الْخُبْزِ *The eating of the bread surprised me* [below] (R): and then its *ag.* is put (WIH, Aud, A); so that it governs [the *obj.* in the *gen.*, and (IY)] the *ag.* in the *nom.* (IY, IA), as أَمِنْ رَسْمِ دَارٍ آلَحِ [above] (WIH), whence تَنْفِي يَدَاهَا آلَحِ [252] (IA, A), like قَرَعَ الْقَوَائِيزِ آلَحِ [above] (Aud, A): and this [second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition وَحَمَّ الْبَيْتِ [above]; but it is rare (Aud, A): (3) it is *pre.* to the *ag.*, and then the *obj.* is not mentioned (IY, Aud, A),

which is frequent (Aud), as XIV. 42. [above] (Aud, A), i. e., دُعَايِ إِيَّاكَ (Aud, Sn), and IX. 115. [508] (A), i. e., رَبِّهِ from his Lord (Sn): (4) it is *pre.* to the *obj.*, and then the *ag.* is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i. e., دُعَايِهِ الْخَيْرَ (Aud); and like it is XXXVIII. 23. لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

فَلَا تُكْثِرَا لَوْمِي فَإِنَّ أَخَاكُمَا * بِذِكْرَاهُ لَيْلَى الْعَامِرِيَّةِ مُوَلَّعٌ

Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Lailà al 'Āmirīya, it contains two *inf. ns.*, لَوْمٌ which is *pre.* to the *obj.*, the sense being لَوْمُكُمْمَا إِيَّايَ; and ذِكْرِي, which is *pre.* to the *ag.*, لَيْلَى being the *obj.* (IY): (a) the *inf. n.* may be rendered by a *pass. v.* (IY, R), whence XXX. 2. [502], i. e., مِنْ بَعْدِ أَنْ غَلِبُوا (IY): and then governs the *obj.* in the *nom.*, vid. with an *id.* indication, as أَعْجَبَنِي أَكْلُ خُبْزٍ Bread's having been eaten surprised me, i. e., أَنْ أَكَلَ خُبْزًا; but may be *pre.* to it with a context indicative of the *post.*'s being in the place of a *nom.*, like the *gen.*'s having an *appos.* governed in the *nom.*, as يَعْجِبُنِي أَكْلُ الْخُبْزِ النَّقِيِّ The fine white bread's being eaten surprises me (R): (5) it is [sometimes (Fk)] *pre.* to the *adv.* (R, IA, A, Fk),

by extension [66] (Fk); and then governs [the *ag.* in (IA)] the *nom.* and [the *obj.* in (IA)] the *acc.* (R, IA, A, Fk), as *عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا* *I wondered at to-day's beating 'Amr by Zaid* (R, IA).

§ 340. The *n. post.* to the *inf. n.*, (1) if an *ag.*, is in the place of a *nom.*: (2) if an *obj.*, is in the place of (a) an *acc.*, if the *inf. n.* be rendered by *أَنَّ* and the *act. v.*; (b) a *nom.*, if the *inf. n.* be rendered by *أَنَّ* and the *pass. v.* (A). The *appos.* of the *gen.* [*post.* to the *inf. n.* (R, IA, Fk, Sn)] is (1) put into the *gen.* (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as *عَجِبْتُ مِنْ ضَرْبِ زَيْدِ الظَّرِيفِ* *I wondered at the clever Zaid's beating* (A, Fk) and *أَعَجَبَنِي أَكْلُ اللَّحْمِ وَالْخُبْزِ* *The eating of the meat and the bread surprised me* (Fk); but is restricted [by IM (YS)] in the Tashīl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in *أَعَجَبَنِي إِكْرَامُكَ وَزَيْدٌ* *Thy honoring and the honoring by Zaid surprised me*, where putting the *appos.* into the *gen.* would produce a coupling to the *gen. pron.* without repetition of the genitival *op.*, which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as

أَعْجَبَنِي أَكُلُ (A, Fk) ; and as عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ الظَّرِيفُ
أَنْ with the *acc.* if the *inf. n.* be rendered by أَنْ

and the *act. v.* (Fk), and the *nom.* if it be rendered by أَنْ
and the *pass. v.* (YS) : and to this the reading [of HB
(K)] II. 156.

*Those, upon them is the curse of God and of the Angels
and mankind, all of them is attributed by IM, and the
tradition أَمَرَ بِقَتْلِ الْأَبْتَرِ وَذُرِّ الطُّفَيْتَيْنِ He ordered the short-
tailed serpent and the serpent having two black stripes
on its back to be killed is ascribed by some ; while*

S cites [59] (YS) ; and hence

حَتَّى تَهْجَرَ فِي الرَّوَّاحِ وَهَاجَهَا * طَلَبَ الْمَعْقِبِ حَقَّهُ الْمَظْلُومُ

(IA, Aud, A), by Labid, describing a he-ass and his she-
ass, *Until he journeyed at midday in the beginning of
the afternoon, and urged her on, to seek water, as the
injured importunate creditor seeks his due* (MN),

السَّالِكُ الثَّغْرَةَ الْيَقْظَانَ سَالِكُهَا * مَشَى الْهَلُوكِ عَلَيْهَا الْكَيْعَلُ الْفُضْلُ

(A), by AlMutanakhkhil alHudhali, *The traverser of
the pass, whose traverser is wakeful from fear of foes,
walking as walks the courtesan, on whom is a sleeveless
shift, wearing a single garment* (Jsh, MN), and

قَدْ كُنْتُ دَايَنْتُ بِهَا حَسَانًا * مَخَافَةَ الْإِفْلَاسِ وَاللَّيَّانَا

[346.A] (IA, Aud, A), by Ziyād al'Ambarī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru'ba (Jsh, MN, EC), Ibn Al'Ajjāj (Jsh, MN) at Tamīmī (Jsh), *I took her (the maid-servant) in satisfaction of a debt due to me by Ḥassān, from my fear of his falling into poverty and delaying payment* (J), which is followed by

يُحْسِنُ بَيْعَ الْأَصْلِ وَأَقْيَانًا

He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowability of apposition to the place, but does relate one in the case of the *act. part.* [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an *op.*, as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the *gen. post.* to the *inf. n.* (Sn)] is allowable in the whole of the *apposs.* [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that

place, which is missing here, because the *n.* resembling the *v.* does not govern any word in the *nom.* or *acc.* except when it is synarthrous, or pronounced with Tanwin, or *pre.* to something else than that word or its *ant.* (Sn)]; while Jr makes a distinction, allowing it in the coupled and *subst.*, and disallowing it in the *corrob.* and *ep.* [below]. Apparently, however, it is allowable, because it has been heard (A); and the *ep.* also is made to accord with the place of the *gen.*, contrary to the opinion of Jr (R).

§. 341. The *inf. n.* governs whether it be [in the sense of the (IY, WIH)] past (M, IH), as **أَعْجَبَنِي** **ضَرَبَ زَيْدٌ عَمْرًا أَمْسَ** *Zaid's having beaten 'Amr yesterday surprises me* (Jm); or [in the sense of (WIH)] any other [time] (IH) than the past, i. e., the (WIH, Jm) present [339] (IY, WIH, Jm) or future (M, WIH, Jm), as **أَعْجَبَنِي إِكْرَامُ عَمْرٍو خَالِدًا آلَانَ** or **غَدًا** *'Amr's honoring Khālid to-day surprises, or to-morrow will surprise, me* (Jm): because its government is [only (IY)] on account of its [containing the letters of the *v.*, and (IY)] being renderable by **أَنَّ** and the [subsequent (IY)] *v.* [339] (IY, WIH), which sense is found in all the times (IY); and, since the *v.*, by which it is rendered, is past, present, or future [402], the *inf. n.* governs when in the sense of each of them (WIH). Z.

shows by that the difference between the *act. part.* and the *inf. n.*, because the *act. part.* governs only when it denotes the *present* or *future* [345] (IY.) It is not prescribed as a condition [of the *inf. n.*'s government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the *v.*, but (A)] on account of its being the origin of the *v.*, contrary to the *act. part.* (A, Fk), which governs [only (YS)] on account of its resemblance to the *aor.* [*v.* (YS)]; so that it is prescribed as a condition [of the *act. part.*'s government (YS)] that it should be [in the sense of the (YS)] present or future (A, YS), because they are the two [times] indicated by the *aor.* [404] (A).

§. 342. The *inf. n.* is not preceded by its *reg.* [339] (M, IH, A), as the conjunct is not preceded by any part of the *conj.* [177] (A); so that *زَيْدًا ضَرْبَكَ خَيْرٌ لَهُ* *Thy beating Zaid will be good for him* is not said, as *زَيْدًا أَنْ تَضْرِبَ خَيْرٌ لَهُ* *That thou shouldst beat Zaid will be good for him* is not said (M). This is said to be because the *inf. n.*, when *op.*, is renderable by an infinitival *p.* with the *v.*, and the infinitival *p.* is conjunct [497, 571]; while the *reg.* of the *inf. n.* is really the *reg.* of the *v.* that is the *conj.* of the *p.*, and the *reg.* of the *conj.* does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the *inf. n.* is not

separated from its *reg.* by an extraneous expression [339] (IY, R, A), i. e., something not governed by the *inf. n.* (IY), as the conjunct is not separated from its

conj. [177] (A) ; so that **أَعْجَبَ رُكُوبَ الدَّابَّةِ زَيْدًا عَمْرُو**

The riding of the beast by 'Amr surprised Zaid would not be allowable (IY), because part of the *conj.* may not

be separated from part [177] ; and **كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا**

II. كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا مَعْدُودَاتٍ

179, 180. *Fasting hath been prescribed unto you, as it was prescribed unto them that were before you—peradventure ye will guard yourselves (from sins)—*

(fast ye) for certain days means **صُومُوا أَيَّامًا** [below] (R).

The “extraneous” is what is not dependent upon, nor supplementary to, the *inf. n.*, like the *inch.* and *enunc.*, and the *ag.* and *obj.* of a word other than the *inf. n.* ; and the “non-extraneous” is what is dependent upon, and supplementary to, the *inf. n.*, like its *ag.* and *obj.*, and the *adv.* and [*prep.* and] *gen.* depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmānī (T)]

وَبَعْضُ الْحِلْمِ عِنْدَ الْجَهْلِ لِلدَّلَّةِ إِذْعَانٌ

[*And some forbearance, before ignorance, is a submission to dishonor* (T)], where the **ل** of **لِلدَّلَّةِ** is not dependent upon the **إِذْعَانٌ** mentioned, but upon one sup-

pressed before it, indicated by the mentioned, the full phrase being *وَبَعْضُ الْإِحْلَامِ عِنْدَ الْجَهْلِ إِذْعَانٌ لِلدَّلَّةِ إِذْعَانٌ* And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i. e., *وَكَانُوا زَاهِدِينَ فِيهِ* And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text *إِنَّهُ عَلَيَّ رَجْعِهِ لِقَادِرٌ يَوْمَ تُبْلَى السَّرَائِرُ* LXXXVI. 8, 9. Verily He is able to restore him to life on the day when the secrets shall be tried, where *يَوْمَ* is not governed in the *acc.* by *رَجْعِهِ*, as Z [followed by B] asserts, otherwise the *inf. n.* would be separated from its *reg.* by an extraneous expression [*لِقَادِرٍ*]; and [a word, vid. the *inf. n.*, implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be *إِنَّ رَجْعَهُ يَوْمَ تُبْلَى السَّرَائِرُ يَقْدِرُ اللَّهُ عَلَيْهِ* (Sn),] before the completion of its *conj.* [by the *adv.* (Sn)]: and the approved construction is to supply an accusativial *op.* for *يَوْمَ*, the full phrase being *يَرْجِعُهُ يَوْمَ* (*He will restore him to life*) on the day, etc. (A), with Fath of the *ى*, from the *trans.* رَجَعَ, for affinity to the *inf. n.* (Sn). And hence also the saying

الْمَنْ لِلدَّمِ دَاعٍ بِالْعَطَاءِ فَلَا * تَمْنُنْ فَتُلْفَى بِلَا حَمْدٍ وَلَا مَالٍ

Reproaching with the gift is conducive to blame: then

reproach not thou, so that thou be found without praise or wealth, where the ب governing الْعَطَاءِ in the gen. is not dependent upon أَنْتَ, so as to make the construction be أَنْتَ بِالْعَطَاءِ دَاعٍ, although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its conj. (Sn)]; and that is avoided by the dependence of the ب upon a suppressed [inf. n.], as though أَنْتَ لِلدَّمِ دَاعٍ أَنْتَ بِالْعَطَاءِ *Reproaching is conducive to blame, (reproaching) with the gift* were said, the second أَنْتَ being a subst. for the first, but suppressed, while its reg. is retained as an indication of it (A). And similarly, say they, the inf. n. may not be suppressed [339], and its reg. retained, because that would be like suppression of the conjunct and part of the conj., with retention of the other part; unless the inf. n. be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitate obj. [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the inf. n. from being preceded by its reg., when an adv. or its like, as لَا تَأْخُذْكُمْ وَهْمَا رَافَةٌ XXIV. 2. *And let not pity for them take hold of you* and فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ XXXVII. 100. *And, when he reached the age of working with him; and such precedence*

is frequent in their language, while supplying the *v.* in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn) ; so that there is nothing to prevent the *inf. n.* from being renderable, as respects the sense, by the infinitival *p.*, notwithstanding that the former may not be subject to the predicaments of the latter. The genuine *obj.*, indeed, does not precede it, because its government is weak : but a tinge of the *v.* suffices for [the government of] the *adv.* and its fellow, so that they are governed even by what is extremely remote from government, like the *neg. p.* in LXVIII. 2. [498], and the *pron.* in وَمَا الْأَكْرَبُ إِلَّا مَا عَلِمْتُمْ وَذُقْتُمْ * وَمَا هُوَ عَنْهَا بِالْحَدِيثِ الْمَرْجَمِ [339], i. e., وَمَا حَدِيثِي عَنْهَا (R), by Zuhair[Ibn Abi Sulmā alMuzanī (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghatafān, and urging them to make peace with their cousins, the Banū ‘Abs, and deterring them from making war, the hardships of which they had known in the War of Dāḥis (AKB)], And war is not aught but what ye have known, and experienced ; nor is it, i. e., my account, of it, the conjectural account (EM, AKB). And the truth, says Sd, is that the *reg.* of the *inf. n.* may precede, when it is an *adv.*, because this is a word that a tinge of the *v.* suffices

for [governing] (Fk): while those who think that the *inf. n.* is not preceded by its *reg.*, unrestrictedly, are mistaken; and accordingly the J in the Ḥamāsī's saying *إِدْعَانُ* [above] *وَبَعْضُ الْكَلِمِ الْآخِ* mentioned, not upon another *إِدْعَانُ* supplied (BS). And, according to this, the *inf. n.* may also be separated from its *reg.* by an extraneous expression, the *v.* not being supplied, as II. 179, 180 [above]. And similarly the *inf. n.* may govern when understood, provided that an indication of it exists (R). As for the *inf. n.* occurring as a substitute for the expression of its *v.* [339], the soundest opinion is that it is equal to the *act. part.* (1) in assumption of the *pron.* [according to the theory that the government belongs to the *inf. n.*, not to the *v.* that it is substituted for; while, according to the theory that the government belongs to the *v.*, the *pron.* is in the *v.*, and there is no *pron.* in the *inf. n.* (Sn)]: and (2) in allowability of being preceded by (a) the *acc.* governed by it, and (b) the *gen.* governed by a *prep.* dependent upon it, because it does not correspond to a conjunct, nor its *reg.* to the *conj.* (A), whether we proceed upon the theory that the government belongs to the *v.*, for which the *inf. n.* acts as a substitute in sense alone; or upon the theory that the government belongs to the *inf. n.*, as is expressly stated by A, on the ground that it is an

unrestricted *obj.* acting as a substitute for the *v.* in sense and government [41] (Sn).

§. 342. A. The *quasi-inf. n.* is what is equal to the *inf. n.* in indication [of its sense (A, MKh), vid. *accident* (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, *rad.* or *aug.* (Sn, MKh),] in its *v.*, without [receiving (IA)] compensation (IA, A): like *عَظَا* giving, which is equal to *عَظَا* [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its *v.* *أَعْطَى*, without receiving any compensation for it (IA). So IM defines it in the Tashīl (A). The following, therefore, are excluded:—(1) *قَاتَل* [332], because it is devoid of the *!* of *قَاتَل* literally, but not constructively, for which reason the *!* is sometimes expressed, as *قَاتَلْ*, but converted into *ي* because preceded by a letter pronounced with Kasr; and (2) *عَدَّة* [699], because it is literally and constructively devoid of the *,* of *وَعَدَ*, but receives the *ة* as a compensation for it: so that these are *inf. ns.*, not *quasi-inf. ns.* (IA, A), contrary to *رَضُوْهُ* from *رَضُوْا* [331], and *كَلَامٌ* from *كَلَمَ* [below], because they are literally and constructively devoid of part of what is in their *vs.*, [vid. the *ت* and one of the two double letters, while the letter of prolongation in them is not a

compensation (Sn)]; whereas the property of the *inf. n.* is to include the letters of its *v.*, exactly, as قَوْضًا, *inf. n.* قَوْضُو, or with an addition, as اَعْلَمَ *informed, inf. n.* اَعْلَمُوا (A). The *v.* of كَلَّمَ is either كَلَّمَ or تَكَلَّمَ, the real *inf. n.* of which is تَكْلِيمٌ [or تَكَلُّمٌ], as IV. 162. [39] (IY on §. 1).

BD, however, asserts that عَطَا is an *inf. n.*, its Hamza being elided for lightness; but this is contrary to what is distinctly declared by other GG (IA). The *quasi-inf. n.* [sometimes (IA)] governs (IM, R) like the *v.* (IA), whether it be *pre.*, or *apothetic* and *anarthrous*, or *synarthrous* (Sn), like the *inf. n.* [339] (R), as

أَكْفَرًا بَعْدَ رَدِّ الْمَوْتِ عَنِّي * وَبَعْدَ عَطَائِكَ أَلْمَاءَ الرِّقَاعَا

[below] (IA), by AlKutāmī, praising Zufar Ibn AlḤārith alKilabī, *What! Shall I be thankless after thy repelling of death from me, and after thy giving me the hundred grazing camels?* (Jsh, MN, AKB), whence the tradition [of 'Ā'isha (MN)] مِنْ قُبْلَةِ الرَّجُلِ أَمْرَأَتُهُ الْوُضُوءُ On account of the man's kissing his wife is ablution necessary, [i. e., تَقْيِيلٌ (MN),]

إِذَا صَحَّ عَوْنُ الْخَالِقِ الْمَرْءِ لَمْ يَجِدْ * عَسِيرًا مِنَ الْأَمَالِ إِلَّا مَيْسَرًا [When the Creator's helping the man comes true, he does not find a difficult one of the hopes aught but made easy, i. e. إِعَانَةً (MN),] and

بِعِشْرَتِكَ الْكَرَامَ تَعَدُّ مِنْهُمْ * فَلَا تَرَيْنَ لِغَيْرِهِمُ الْوَنَا

[below] (IA) *By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i. e., بِمُعَاشَرَكَ* (J). The *quasi-inf. n.* [that governs like its *v.* (MAd)] is the generic substantive transferred from its original meaning to import *accident*, like *كَلَامٌ* [above] and *ثَوَابٌ* [below] (Sh). The *quasi-inf. n.* is [of three kinds (Sh, A),] (1) what [indicates the sense of the *inf. n.*, and (R)] begins with an *aug. م* (R, Sh, A) not denoting *reciprocity* [499] (Sh, A), like *مَقْتَلٌ* [333] (R, Sh), whence *مَضْرَبٌ* (Sh, A), *مَحْمَدَةٌ* (A), and *مُسْتَنْخَرَجٌ* (R); and this governs [like the *inf. n.* (A)], by common consent, as

أَظْلَمَ إِنِّ مَصَابِكُمْ رَجُلًا * أَهْدَى السَّلَامِ إِلَيْكُمْ ظُلْمٌ

[333] (Sh, A), by AlHārith Ibn Khālid (ID, Jsh, MN, CD) alMakhzūmī, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), *O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression* (Jsh, MN), i.e., *إِصَابَتَكُمْ* (Sh, Sn), because it is really an *inf. n.*, named the *mimī inf. n.*, and sometimes, but only tropically, [i. e., carelessly (MAd),] called a *quasi-inf. n.* (Sh): (2) what is a [generic] proper name [for an *accident* (Sh)], like *فَجَارٍ* [8, 193] (Sh, A), *بَرَّةٌ* [8] (A), *سُبْحَانُ* [8, 41], *حَبَادٍ* [193] (Sh), and *يَسَارٍ* being in easy circumstances (A), a proper

name of ^{يُسْر}, *opp.* of ^{عُسْر} (Sn) ; and this does not govern by common consent (Sh,) (A) : (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the *inf. n.* (R) to denote *accident*, like ^{كَلَام} [above], which is *orig.* a substantive denoting the *words spoken*, but is transferred to the sense of ^{تَكْلِيم} *speaking* ; and ^{ثَوَاب} [above], which is *orig.* a substantive denoting the *recompense* of the workers, but is transferred to the sense of ^{إِثَابَة} *recompensing* (Sh) : and the government of this [sort Sh] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as ^{أَكْفَرَا الْح} [above] (R, Sh, A), i. e., ^{إِعْطَاكَ} *thy giving*, though ^{عَطَاء} a gift is *orig.* a [concrete] substantive denoting *what is given* (R) ; and hence ^{بِعَشْرَتِكَ الْح} [above] (A),
 قَالُوا كَلَامَكَ هِنْدًا وَهِيَ مُصْغِيَةٌ * يَشْفِيكَ قُلْتُ صَحِيحٌ ذَاكَ لَوْ كُنَّا
 [They said "Thy speaking to Hind (the beloved of this poet), while she is lending her ear to the speech, will heal thee." I said "True is that. Would that it existed !" (MAD), i.e., ^{تَكْلِيمِكَ} (Sh)],

لَإِنَّ ثَوَابَ اللَّهِ كُلَّ مُوَحِّدٍ * جَنَّاتٍ مِنْ أَلْفِ رَدْوَسٍ فِيهَا يُخَالِدُونَ

(Sh, A), by Ḥassān Ibu Thābit alAnṣārī (MN, AKB), praising our Prophet Muḥammad (AKB), *Because God's*

recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide for ever (MAd), and the saying of 'A'isha *مِنْ قَبْلِهِ الرَّجُلُ الْخ* [above] A): but is forbidden by the BB (Sh, A), who supply these *accs.* with *vs.* to govern them (Sh). The government of the *quasi-inf. n.* is rare (IA, A), though regular, as is deducible from the antithesis [between "rare" here and "anomalous" below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the *quasi-inf. n.* is not a proper name, and does not begin with an *aug. م* not denoting *reciprocity* (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse *أَكْفَرًا الْخ* [above] (IA). And IM indicates its rarity by making *عَمِلَ* *indet.* [in his phrase

وَلَا تَسْمِ مَصْدَرٍ عَمِلَ

And a quasi-inf. n. has a government] (A). But Diyá adDīn Ibn Al'Ilj says in the *Basīṭ* "And it is not unreasonable that what stands in the place of the *inf. n.* should govern like it; and one Grammarian is reported to have allowed that regularly" (IA).

THE ACTIVE PARTICIPLE.

§. 343. The *act. part.* is that [*n.* (WIH, Jm)] which is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person*, [or *thing* (R, Jm, YS),] whereby [the *accident* denoted by (R, MAd)] that *v. exists* [339], in the sense of *originating* (IH, Sh, Fk), i. e., of [coming newly into (Jm)] *existence* (Jm, YS) after having not been (YS), and of *existing* restricted by one of the three times (Jm), like ضَارِبٌ *striking* and مُكْرِمٌ *honoring* (Sh). Thus ضَارِبٌ means a [*person*, or] *thing*, whereof *striking* is *affirmable* after having not been (YS). But this definition does not include all the *act. parts.*, as زَيْدٌ مُقَابِلٌ عَمْرٍو *Zaid is opposite 'Amr* and أَنَا مُقْتَرِبٌ مِنْ فُلَانٍ *I am drawing near to such a one* or مُتَبَعِدٌ عَنْهُ *going far from him* or مُتَجَمِّعٌ مَعَهُ *combining, or uniting, with him*, because these accidents are *relations* between the *ag.* and *obj.*, not existing by one of them specially, to the exclusion of the other (R). And the *act. part.* is often used without importing *coming newly into existence* and *originating*, as in اَللّٰهُ عَالِمٌ *God is knowing* [Note on p. 344, l. 6], اِمْرَاَةٌ حَائِضٌ [268, 312], etc. (YS). The *act. part.* is the *ep.* [140] indicating an *ag.*, [vid. the *ag.* of the accident denoted by that *ep.* (Sn),]

when [that *ep. is*] conformable, in both genders, to the *aor.* of its *v.* [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the *o. f.*, as in the case of يَقُومُ [703] and قَاتِمٌ [708] (Sn) ; importing the sense thereof, [i. e., of the *aor.*, vid. the *present* or *future*, and likewise *innovative continuity* (Sn),] or the sense of the *pret.* [403] : so IM defines it in the Tashīl. (A). It is what indicates *origination and its ag.* : so that such as أَنْفَضُ *superior* [351] and حَسَنٌ *beautiful* [348] are excluded by “*origination*,” since they indicate only *subsistence* ; and such as مَضْرُوبٌ *struck* [347] and قَامَ *stood* or *has stood* [402] by the mention of “*its ag.*” (Aud). The *act. part.* [derived] from [the *inf. n.* of (Sn)] [the unaugmented (IH, Aud)] *tril.* [*v.* (WIH, IA, Aud, Sh, Sn)] is formed upon the measure of فَاعِلٌ [347] (IH, IM, Sh, Fk), whether the *tril.* be *intrans.* (A), like غَدَا *flowed* (IM), i. q. سَالَ, *act. part.* غَايَ *flowing*, and ذَهَبَ *went*, *act. part.* ذَاهِبٌ *going* ; سَلِمَ *was safe* [below], *act. part.* سَالِمٌ *safe* ; and فَرَّ *was lively* [below], said of a horse, *act. part.* فَارٍ *lively* : or *trans.*, like [غَدَا *reared, nourished*, i. q. رَعَى, *act. part.* غَايَ *rearing, nourishing*, and (Sn)] ضَرَبَ *struck*, *act. part.* ضَارِبٌ *striking* ; and رَكَبَ *rode* [below], *act. part.* رَاكِبٌ *riding* (A). That is

[frequent (Aud),] regular (IA),] in (1) [every (IA)] **فَعَلَ** with Fath [of the ع (IA)], whether *intrans.*, like **غَدَا** [i. q. **سَالَ** (Aud),] and **ذَهَبَ** ; or *trans.*, like **ضَرَبَ** : (2) **فَعِلَ**, with Kasr [of the ع (IA)], when *trans.*, like **رَكِبَ** [above] (IA, Aud), and **عَلِمَ** *knew, act. part. عَالِمٌ knowing* (IA). But it is rare in (1) **فَعِلَ**, [with Kasr (IA, Aud, A) of the ع (IA, A),] when *intrans.* (IM), like **سَلِمَ** [above] (IA, Aud, A), the regular forms being (a) **فَعِلَ** [in *accidents* (Aud, A)], like **أَشْرَعَ** *exulting* [432] (IM) and **فَرِحَ** *rejoicing* [432, 484] (Aud, A) ; (b) **أَفْعَلُ** [in *colors and constitutions* (Aud, A)], like [**أَسْوَدُ** *black* and (IA, Aud)] **أَجْهَرُ** *unable to see in the sun* ; (c) **فَعْلَانُ** [in what indicates *fullness*, like **رَبَّانٌ** *satisfied with drinking* ; or *heat of the inside* (Aud, A)], like **صَدْيَانُ** *thirsty* (IM) : while **مَرِيضٌ** *sick* and **كَهْلٌ** *middle-aged*, [in the case of the *intrans.* **فَعِلَ** (Sn),] are anomalous (A), the regular forms being **مَرِضٌ** and **كِهْلٌ**, because they are [derived] from [the *inf. ns.* of *vs.* denoting] *accidents* (Sn) : (2) **فَعِلَ** (IM), with Damm (IA, Aud, A) of the ع (IA, A), like **فَرَعَا** [above] (Aud, A), the proper forms being (a) **فَعِيلٌ**, [which is regular (Aud, Sn), according to others than IM (Sn),] like **جَمِيلٌ** *comely*, the *v.* of which is **جَمَلَ** (IM), **شَرِيفٌ**

noble (IA, Aud), and ظَرِيفٌ smart, clever, witty (Aud, A); (b) فَعَلٌ, [which is inferior to فَعِيلٌ (Aud, Sn),] like ضَخْمٌ bulky (IM) and شَهْمٌ sharp-witted (IA, Aud, A) : while the following are rare, [inferior to the two former (Aud),] in the case of فَعَلٌ, (a) أَعْلٌ (IM), like أَخْطَبٌ dark-red (IA, Aud, A) and أَحْرَشٌ rough (A); (b) فَعْلٌ (IM), like بَطْلٌ valiant (IA, Aud, A) and حَسَنٌ beautiful (Aud, A) ; (c) فَعَالٌ, like جَبَانٌ cowardly ; (d) فَعَالٌ, like شَجَاعٌ brave ; (e) فَعْلٌ, like جُنُبٌ unclean [239]; (f) فَعْلٌ, like عَفْرٌ bold, crafty (Aud, A) ; (g) فَعْلٌ, like غُمْرٌ inexperienced in affairs ; (h) فَعَالٌ, like وَصَاءٌ [252]; (i) فَعُولٌ, like حَصْرٌ having a narrow orifice to the teat ; (j) فَعْلٌ, like خَشِنٌ (A), but, in the [Jh and] KF, خَشِنٌ rough, rugged, coarse [239], so that perhaps it has two *dial. vars.* (Sn). And [the *act. part.* of (IA)] فَعَلٌ, [with Fath (IA, Aud, A) of the ع (IA),] sometimes contents itself with another [measure (IA, Aud, A)] than فَاعِلٌ (IM), like طَيِّبٌ nice, شَيْخٌ old, أَشْيَبٌ hoary (IA, Aud, A), and عَفِيفٌ chaste. But the whole of these *eps.* are assimilate *eps.* [348], except فَاعِلٌ, like صَارِبٌ and قَائِمٌ [above], which is an *act. part.*, except when it is *pre.* to its *nom.*, vid. when it indicates *subsistence*, [i. e., *continuance*, not *origination* (Sn),] like طَاهِرٌ الْقَلْبِ pure of heart and شَاحِطٌ الدَّارِ distant in

abode, in which case it also is an assimilate *ep.* [349] (Aud, A). IH says that (R) for this reason the *act. part.* is named *إِسْمُ الْفَاعِلِ*, [from the expression *فَاعِلٌ*, which is the measure of the *act. part.* of the *tril.* (R),] because the *tril.* is frequent (WIH, R); not *إِسْمُ الْمَفْعِلِ*, nor *إِسْمُ الْمُسْتَفْعِلِ* [below]. But what he says requires consideration, because *إِسْمُ الْفَاعِلِ* does not mean *the n. denoting the (formation occurring upon the measure)* *فَاعِلٌ*, but *the n. denoting what does (the thing)*; while *الْمَفْعِلُ*, *الْمُسْتَفْعِلُ*, and the like do not occur in the sense of *what does (the thing)*, so that one might say *إِسْمُ الْمَفْعِلِ* [or *إِسْمُ الْمُسْتَفْعِلِ*]. If, indeed, he had said "They apply *إِسْمُ الْفَاعِلِ* unrestrictedly to *him that does not do an act*, as *مُنْكَسِرٌ* broken [491], *مُتَدَخِرٌ* rolled down [495. A], *جَاهِلٌ* ignorant, and *ضَامِرٌ* slender [349], because what this shape is formed to denote does, in most cases, do an act, as *قَائِمٌ* standing and *مُخْرِجٌ* bringing out," it would have been something (R). The *act. part.* [derived] from [the *inf. n.* of (Sn)] any [v.] other than the [unaugmented (IH, Aud, A)] *tril.* is formed upon the measure of the *aor.* [of the *act. voice* (R, Jm)], by putting an [*aug.* (IM)] م (IH, IM, Sh, Fk) pronounced with Damm (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether

the aoristic letter be pronounced with Damm or not (Jm) ; and pronouncing the penultimate with Kasr (IH, IM, Sh, Fk), literally, as in مُكْرِمٌ *honoring*, or constructively, as in مُخْتَارٌ *choosing* and مُخْبَرٌ *being red* (WIH), without restriction (IM, Sh), [i. e.,] whether the penultimate of the *aor.* be pronounced with Kasr (WIH, R, IA, Aud, A), as مُدْخِلٌ *introducing* and مُسْتَغْفِرٌ *asking forgiveness* (IH), or Fath (WIH, R, IA, Aud, A), as مُتَذَكِّرٌ *trying to remember* (WIH). Sometimes مُفْعَلٌ is (1) pronounced with Kasr of its م by alliteration to the ع, or with Damm of its ع by alliteration to the م, as مُنْتِنٌ or مُنْتِنٌ for مُنْتِنٌ [252]: (2) replaced by (a) فَاعِلٌ, as أَعْشَبَ *produced herbage, act. part.* عَاشِبٌ ; أَوْرَسَ *produced the yellow plant called* وَرْسٌ , *act. part.* وَارِسٌ ; and أَفْعَ *grew up, became adult, act. part.* يَافِعٌ ; and hence وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ XV. 22. *And we have sent the winds fertilizing*, according to one interpretation (R), i. e., مُلْقِحَاتٍ, like الطَّوَائِفُ i. q. اَلْبَطِيحَاتُ in [23] (B): (b) مُفْعَلٌ, as أَسْهَبَ *went far, act. part.* مُسْهَبٌ ; أَحْصَنَ *married, took a wife, act. part.* مُخْصَنٌ ; and أَفْجَ *became bankrupt, destitute, act. part.* مُلْفَجٌ (R). But Kasr of the م in مِعِينٌ from أَبَانَ *helped*, مَغِيرٌ from اغَارَ *raided*, and مَبِينٌ from ابَانَ *was plain*, by alliteration to the vowel of the following

letter, is anomalous (Tsr). They say that فَاعِلٌ occurs i. q. مَفْعُولٌ, as مَاءٌ دَافِقٌ, i. e., مَدْفُوقٌ; [سِرَّكَاتِمٌ, i. e., مَكْتُومٌ;] and عَيْشَةٌ رَاضِيَةٌ, i. e., مَرْضِيَّةٌ: but these are rather *rel. ns.*, like نَابِلٌ and نَاشِبٌ [312], since the فَاعِلٌ i. q. the *rel. n.* is not obliged to have no *v.*, but may also have a *v.*; and the same expression is then common to the *rel. n.* and *act. part.* (R). The truth is that فَاعِلٌ does not occur i. q. مَفْعُولٌ, the instances cited being explained by the BBas *rel. ns.*; and by the Rhetoricians as cases of tropical attribution, the proper phrases being كَاتِمٌ صَاحِبُهُ *whose possessor is pouring out*, رَاضٍ صَاحِبُهُ *whose possessor is hiding*, and رَاضٍ صَاحِبُهُ *whose possessor is finding is pleasant* [312] (BS). And so the *act. part.* is said to be [sometimes] on the measure of the *pass. part.*, as إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا XIX. 62. *Verily He, His promise is coming*, i. e., آتِيًا; but this is rather of the *cat. of* أَتَيْتُ الْأَمْرَ *I did the matter*, i. e., فَعَلْتُهُ, meaning مَفْعُولًا *done* (R). The *act. part.* governs like its *v.* (M, Fk), in the *act. voice*, *intrans.* or *trans.* (Fk), whether it be *prepos.* or *postpos.*, as زَيْدٌ ضَارِبٌ غُلَامُهُ عَمْرًا *Zaid is such that his young man is striking* 'Amr and هُوَ عَمْرًا مُكْرِمٌ *He is honoring* 'Amr; expressed or understood, as هُوَ ضَارِبٌ زَيْدٌ *He is beating Zaid, and (beating)* 'Amr [346. A,

538], i. e., وَضَارِبٌ عَمْرًا (M), and أَزِيدًا أَذَتْ ضَارِبُهُ *Art thou (beating) Zaid, beating him ?*, as though you said أَضَارِبٌ أَزِيدًا [62] (IY): except that (1) the *act. part.* may be *pre.* to its *reg.* [346. A], while that is not allowable in the *v.*; (2) the *J* [346. B, 504] is not prefixed to the *postpos. reg.* of the *v.*, while that is allowable here, as XLI. 16. [312]; (3) the *act. part.*, when an *enunc.* of a *du.*, does not govern a preceding word, so that هَذَا زَيْدًا ضَارِبٌ وَتَارِكُهُ is not allowable, because the *v.* would not be good here (YS). The *reg.* of the *act. part.* may precede (1) the *act. part.* [344], as هَذَا زَيْدًا ضَارِبٌ *This man is striking Zaid*; except when the *act. part.* is governed in the *gen.* by a *pre. n.* [below] or a *non-red. p.*, as in هَذَا زَيْدًا غُلَامٌ قَاتِلٌ and مَرَرْتُ زَيْدًا بِضَارِبٍ, which are disallowed; contrary to لَيْسَ زَيْدًا عَمْرًا بِضَارِبٍ *Zaid is not striking 'Amr*, though some disallow the last; while many except from the *pre. n.* [above] the words غَيْرٌ, مِثْلٌ, and حَقٌّ: (2) the *inch.* of the *act. part.*, as زَيْدًا هَذَا ضَارِبٌ *This man is striking Zaid*: so [says Syt] in the Ham' (Sn). And, as its *v.* governs the two *advs.* [64, 498], the *d. s.* [75], the *inf. n.* [39, 432, 435], the causative *obj.* [72], the concomitate *obj.* [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the *aor.* in measure and gender [248], in

indicating the *inf. n.* and admitting of denoting one of the two times [404], and in having the *J* of inception [604] prefixed to it (Fk). The intensive paradigm is that [*ep.* (MAd)] which is transmuted from [the form of (Fk)] فَاعِلٌ, [*act. part.* (Fk, MAd) of the *tril.* (Fk),] into [the form of (Fk)] فَعَالٌ, مِفْعَالٌ, or فُعُولٌ frequently, and فَعِيلٌ or فَعِلٌ rarely, to denote *intensification* (Sh, KN) of the quality (YS), as زَيْدٌ عَلِيمٌ بِهَذِهِ الْمَسْأَلَةِ *Zaid is learned*, or *well-versed*, in this question ; and *repetition* (MAd), and *multiplication* (Sh, Fk), of the act (Fk, MAd), as زَيْدٌ نَحَّارٌ الْجَزُورِ *Zaid is a great slaughterer of the fatted beast* (MAd). [Thus] مِفْعَالٌ, فَعَالٌ, or فُعُولٌ is [often (Aud, A)] substituted for فَاعِلٌ [below], in [importing *intensiveness* and (Aud, A)] *frequentativeness* (IM) of the sense (Sn). It is then entitled to the same government ^oas فاعل had (IM) before the transmutation (A); and therefore governs like the *v.*, in the same way as the *act. part.* [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the *act. part.*, it is divisible into what occurs as *conj.* of اَلْ, which [kind] governs unrestrictedly ; and what is denuded of اَلْ, which [kind] governs on the two conditions mentioned (Sh). And hence

أَخَا الْكَرْبِ لَبَّاسًا إِلَيْهَا جَلَّالَهَا * وَكَيْسَ بَوْلَاجِ الْكَوَالِفِ أَعْقَلًا
 (IA, Aud, Sh, Ā), by AlKulākh Ibn Ḥazn (IY, AAz, Jsh, MN) Ibn Janāb (MN) atTamīmī (IY) asSa'dī (AAz, Jsh) alMinkarī (AAz), the Rājiz (ID), describing himself (Jsh), *Being a man of war, wont to put on its trappings in readiness for it, and not wont to hide inside the tent-poles, here meaning tents, knock-kneed from fright* (AAz, Jsh, MN), and the saying [of one of them (IA)] أَمَّا أَلْعَسَلُ فَأَنَا شَرَابٌ whatever betide, honey I am wont to drink [below], transmitted by S (IA,A) ; the saying [of one of the Arabs (IA,A)] إِنَّهُ لَمِنْكَارٌ Verily he is wont to slaughter their fat ones [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A) ; and

ضُرُوبٌ يَنْصُلُ السَّيْفِ سُرْقَ سِمَانِهَا * إِذَا عَدِمُوا زَادًا فَإِنَّكَ عَاقِرٌ
 [below] (Sh, Aud, A), by Abū Tālib (Sh, MN, AKB) 'Abd Manāf Ibn 'Abd AlMuṭṭalib (MN), uncle of the Prophet (AKB), lamenting [Abū (AKB)] Umayya Ibn AlMughīra [Ibn 'Abd Allāh Ibn 'Amr Ibn Makhzūm (AKB) alMakhzūmī (MN), the husband of his sister 'Ātika (AKB)], *(He is) wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer* (MN, AKB), an enallage from the 3rd to the 2nd pers. (AKB), and

عَشِيَّةٌ سَعْدَى لَوْ قَرَأَتْ لِرَاهِبٍ * بِدُومَةٍ تَجْرُ دُونَهُ وَحَاجِمٍ
 قَلَى دِينَهُ وَاهْتَجَجَ لِلشُّوقِ إِنَّهَا * عَلَى الشُّوقِ إِخْوَانُ الْعَرَاءِ هَيَّجُ

(IA, A), by ArRā'i, *On an evening such that, if Su'dd had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust* (MN). And S cites

بَكَيْتُ أَخَا الْأَدْوَاءِ يُحَمِّدُ يَوْمَهُ * كَرِيمٌ رُؤُوسَ الدَّارِعِينَ ضَرُوبُ

(M), by Abū-Ṭālib, [*I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad* (AAz),]

which contains an indication that فَعُولٌ may be preceded by its *reg.* [below] (IY). The government of these three is frequent (Sh). And the government of فَعَالٌ is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for فَاعِلٌ, with survival of the government (Sn),] is rare in فَعِيلٌ and فَعِلٌ (IM, Sh). And فَعِلٌ is much rarer than فَعِيلٌ (S). And hence the saying of one of the Arabs إِنَّ اللَّهَ سَمِيعُ دُعَاءِ مَنْ دَعَاهُ *Verily God is wont to hearken to the prayer of him that prays to Him* below] (IA, Sh), like

فَتَانَانِ أَمَّا مِنْهَا فَشَبِيهَةٌ * هَلَالًا وَأُخْرَى مِنْهَا تُشَبِّهُ الْبَدْرَا
[below] (Aud, A), by ' Ubaid Allāh Ibn Kāis arRuḡay-
yāt, (*They are*) *two damsels, such that, as for one of*
them, she is closely resembling a new moon, and,
as for another of them, she resembles the full moon
(MN, EC) ; and

أَتَانِي أَنَّهُمْ مَرْقُونٌ عَرَضِي * جِحَاشُ الْكِرْمَلَيْنِ لَهَا فَدِيدُ

[below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), *It has*
come to me that they are tearing my reputation to
shreds, the young asses of AlKirmalān (a water in the
mountain of Tayyi), making a noise (MN, AKB), and

حَذِرُ أُمُورًا لَا تَصِيرُ وَآمِنُ * مَا لَيْسَ مُنْجِيَهُ مِنَ الْأَقْدَارِ

[below] (IA, A) (*He is*) *wary of matters that harm*
not, and careless of what does not save him from the
decrees (MN, EC, AKB) of God (EC), cited by S
(IA, A), the slur cast on which is a fabrication of the
envious (A). S cites also [as evidence of the govern-
ment of فَعَلُ (A)] the saying of Labīd [describing his
she-camel (AKB),]

أَوْ مَسْكَلُ شَيْخٍ عِضَادَةٌ سَهْمٌ * بِسَرَاتِهَا تَدَبُّ لَهَا وَكُلُوهُ

[below] (IY, A) *Or a wild he-ass sticking to the side of*
a long-backed she-ass, on her back, that has scars and
wounds from his biting her (Dw, AKB). And one of the
BB, [i. e., Jr (Mad),] agrees with him about فَعَلُ ,

because it is on the measure of the *v.* ; but disagrees with him about فَعِيلٌ, because it is on the measure of the assimilate *ep.* [348], like ظَرِيفٌ, which does not govern the *obj.* in the *acc.* (Sh). The intensive paradigms governing, by common consent of the BB, are three, فَعَالٌ, مَفْعَالٌ, and فَعُولٌ, which are formed from the [unaugmented] *tril.*, as فَيَا كِرْزَامَ رَشَّحُوا بِي مُقَدِّمًا * عَلَى الْكَرْبِ خَوَاضًا إِلَيْهَا الْكُتَاتِبَا [by Sād Ibn Nāshib alMāzinī, *Then, O, I call the clan of Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it* (AKB), فَضْرُوبٌ بِنَصْلِ السَّيْفِ أَخِ [above], and إِنَّهُ لِمُنْكَارٌ أَخِ [above]: and sometimes from أَفْعَلٌ, as أَحَسَّ حَسَّاسٌ sensitive from أَحَسَّ *was sensible of*, and أَذْرَكَ from أَدْرَكَ [below]; and شَمَّ مَهَارِينَ and أَهَانَ from أَهَانَ [below]. S says that [344], *pl.* of مِهْوَانٌ from أَحَانَ [below]. S says that فَاعِلٌ, when transmuted into فَعِيلٌ or فَعَلٌ, also governs, (R). He cites, [as evidence of the government of فَعِيلٌ (IY),]

حَتَّى شَآهَا كَلِيلٌ مَوْهِنًا عَمِلَ * بَاتَتْ طَرَابًا وَبَاتَ اللَّيْلُ لَمْ يَتَمَّ (IY, R), by Sā'ida Ibn Juwayya (IY) alHudhaṭi, *Until lightning tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, and it (the lightning) passed the night, not sleeping* (AKB), where كَلِيلٌ governs مَوْهِنًا in the *acc.* (IY, AKB)

as a direct *obj.* (AKB). That is disallowed by others, who say that *مَوْهِنًا* is an *adv.* to *شَاهَا*, [not a direct *obj.* (AKB),] because *كَلِيلٌ* is *intrans.*; and that, if it even belonged to *كَلِيلٌ*, there would be no evidence in it, because it is an *adv.*, for which a tinge of the *v.* suffices (R). But [a plea is advanced, in justification of S, that (R)] *كَلِيلٌ* is i. q. *مِكْلٌ* (IY, R); and *مَوْهِنًا* its [direct] *obj.* by a trope, as *أَتَعَبْتُ يَوْمَكَ* *I have tired out thy day* is said. In that case, however, *فَعِيلٌ* is an intensive form of *مُفَعِّلٌ*, [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of *فَعِلٌ*, [the saying (R)] *حَذِرْ أُمُورًا أَلَحَ* [above] (IY, R). But that is disallowed by others, who say that the verse is forged: AL-Lāhikī is reported to have said "S having asked me for evidence of the transitive-ness of *فَعِلٌ*, I made this verse for him" (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labīd aṣṣaḥābī *أَوْ مِسْكَلٌ أَلَحَ* [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid Al-Khail aṭṭā'ir aṣṣaḥābī another irreproachable verse, vid. *أَتَانِي أَنَّهُمْ أَلَحَ* [a'ove] (AKB). When, however, *فَعِيلٌ* and *فَعِلٌ* are not

transmuted from the *act. part.*, as ظَرِيفٌ *smart* and فَطِنٌ *sagacious*, there is no dispute that they do not govern the *acc.*, since our discussion is about the intensive paradigms, not about the assimilate *eps.* [348] (R). فَعِيلٌ [often (IY)] occurs as an intensive form of مُفَعِّلٌ [above], as in عَذَابٌ مُؤَلِّمٌ II. 9. *A grievous chastisement* (IY,R), i. q. مُؤَلِّمٌ (IY), according to one opinion (R), and دَاعٍ سَمِيعٌ, i. q. مُسَمِّعٌ [246] (IY), whence

أَمِنْ رَبِّكَانَةِ الدَّاعِي السَّمِيعِ * يُورِّقُنِي وَأَصْكَابِي هُنُجُوعُ

(IY,R), by 'Amr Ibn Ma'dikarib (IY) azZubaidi asSaḥābī, *Is the summoner making one hear from Raiḥāna keeping me awake, while my comrades are slumbering?* (AKB). But, as for the فَعِيلٌ i. q. مُفَاعِلٌ, like جَلِيسٌ and حَسِيبٌ *calling to account* [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the *act. part.* resembles the *v.* (R); and, whenever an *acc.* occurs after [any of (Sh)] them, it is governed by a supplied *v.* (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the *act. part.*, since they import, repeated, what it imports; and because their government

is transmitted by hearsay, as in what is reported by S, *أَمَّا أَلْعَسَلُ أَلْحِ* and *إِنَّهُ لَيَنْحَارُ أَلْحِ* [above], the sayings of the Arabs *إِنَّ اللَّهَ غَفُورٌ ذَنْبُ الْعَاصِينَ* *Verily God is ready to forgive the trespass of the sinners* and *إِنَّ اللَّهَ سَبِيعٌ* [above], and the poet's saying *أَنَا نِي أَنَّهُمْ أَلْحِ* [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the *lit.* resemblance [to the *v.*], because the *intensiveness* in sense makes up for that deficiency; and also because, being *derivs.* of the *act. part.*, which resembles the *v.*, they do not fall short of the assimilate *ep.* in resemblance to the *act. part.*, for which reason the sense of the *present* or *future* is not prescribed as a condition [of government] for them, as it is not for the assimilate *ep.* [348]. But IBdh says that they do not govern, when in the sense of the *past*, like the *act. part.* [345]; and, in the verses cited, they obviously denote the *unrestrictedness* importing *continuity*. [Note on p. 344, l. 6]. The intensive formations, like the *act. part.*, may be preceded by their *acc.* [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in *intensiveness* (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) *one that does the thing once*, is *فَاعِلٌ*, as *قَاتِلٌ*

slayer: (2) *one that repeats the act*, is **فَعَّالٌ**, as **قَتَّالٌ** *slaughterer* [252]: (3) *one that goes to extremes, and is strong, in the act*, is **فَعُولٌ**, as **صَبُورٌ** *very patient* [252, 269]: (4) *one that is accustomed to the act*, is **مِفْعَالٌ**, as **مِذْكَارٌ** **إِمْرَأَةٌ** and **مِثْنَاتٌ** [269]; and **مِعْقَابٌ** when she is *accustomed to give birth to male and female by turns*: (5) *one that is [like (CD)] an instrument, and apparatus, for the act*, is (a) **مِفْعَلٌ** (D, YS), as **مِخْرَبٌ** *warlike* (D); (b) **مِفْعَالٌ**, as **مِعْطَاءٌ** [328] (CD). But IBr observes that the distinction mentioned by H between **فَعَّالٌ**, **مِفْعَالٌ**, and **فَعُولٌ** is not known to the G-G, according to whom they are all synonymous (YS). IM's phrase "substituted for **فَاعِلٌ**" [above] implies that these paradigms are not formed from the *non-tril.*, [because the *act. part.* of the *non-tril.* is not upon the measure of **فَاعِلٌ** (Sn)]; and such is the case, except in what is extraordinary (A), like **أَشْبَهَ** in the foregoing verse, since it is from **أَشْبَهَ** *resembled* (Sn). But he says in the Tashrīh "And **فَعَّالٌ**, **مِفْعَالٌ**, **فَعُولٌ**, and **فَعِيلٌ** are sometimes formed from **أَفْعَلٌ** [above]", alluding to their saying **دَرَّأَكَ** *quick in comprehension* from **أَدْرَكَ** *comprehended* [above], and **سَآرَ** *wont to leave a heel-tap* from **أَسَارَ** *left a residue in the cup*; **مِعْطَاءٌ** [above] from **أَعْطَى** *gave*, and **مِهْرَانٌ** *wont to lay low* from

أَهَانَ *laid low* [above]; زَهَقَ *quick, active* from أَزْهَقَ *was quick*; and سَبَّيْعٌ from أَسْمَعَ *made to hear* [above], and نَذِيرٌ *warner* from أَنْذَرَ *warned* (A).

§. 344. The numbers other than the *sing.* (IM), i. e., (IA,A), the *du.* and the [sound or broken (M, R, Jm)] *pl.* (M,IH, IA, Aud, A) of the *act. part.* (M,WIH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the *sing.* (M, IH, IM) in government [339] (M, WIH, IM, Jm) and conditions (IM, Jm). In the case of the *du.* and sound *pl.* [345], the reason is obvious, because they retain the form of the *sing.*, in which the *act. part.* resembles the *v.* [343] (R). Hence

الشَّادِمَى عَرَضَى وَلَمْ أَشْتَبِهْهَا * وَالنَّاذِرِينَ إِذَا لَمْ أَلْقُهَا دِمَى
[by 'Antara, *Slanderers of my reputation, when I have not slandered them; and vowing, when I meet*, i. e., *see, them not, to shed my blood, while in my presence they dare not try it* (EM)]; and وَالَّذَاكِرِينَ اللَّهَ كَثِيرًا وَالَّذَاكِرَاتِ

XXXIII. 35. *And the men and women often remembering God* and هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ XXXIX. 39. *Shall they be dispelling His affliction?* [346. A] (Aud, A), read [by IA1 (B)] with Tanwīn (K, B), according to the *o. f.* (K), and with ضُرٌّ in the *acc.* (B). And in the case of the broken *pl.*, the reason is that it is a *deriv.* of the *sing.* (R). You say هُمْ قُطَّانٌ مَكَّةَ *They are inhabiting Makkah*

and هُنَّ حَرَّاجٌ بَيْتَ اللَّهِ They are making a pilgrimage to the House of God (M); and hence

ثُمَّ زَادُوا أَنَّهُمْ فِي قَوْمِهِمْ * غَفْرٌ ذَنِبَهُمْ غَيْرُ فُكْرٍ

(M, R, IA, Aud, A), by Tarafa (M), *Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful* (MN), غُفْرٌ [with two Dammas (MN)] being pl. of غَفُورٌ [246] (IY, Aud), and

شِمٌّ مَهَارِبِينَ أَبْدَانِ الْكَرُورِ مَخَا * مَيْصِ الْعَشِيَّاتِ لَا خُورٍ وَلَا قَزَمٍ [343], by AlKumait (M) Ibn Zaid alAsadi, *Haughty, wont to lay low the bodies of the fatted beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean* (AKB); and حُشْعًا أَبْصَارُهُمْ LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathir, Nāfi', Ibn 'Āmir, and 'Āṣim (B), like يَخْشَعْنَ أَكْلُونِي الْبَرَاعِيثُ أَبْصَارُهُمْ [21,146], vid. Tayyi (K). That [government] is frequent in فَوَاعِلُ, because this pl. is as universal in فَاعِلَةٌ as the sound pl. [247] (IY). And hence

مِمَّنْ حَبَلْنَ بِهِ وَهْنٌ عَوَاتِدُ * حُبُكَ الْبَطَانِ قَشَبٌ غَيْرُ مَهْلٍ

(M, R, A), by Abū Kabir alHudhalī, *Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i. e., not prepared for bed, so that*

he grew up to youth praised, liked, not execrated with the malison "Thy mother be bereft of thee!" (T); and

أَوَالفَا مَكَّةَ مِنْ وَرَقِ الْكَبَبِ

(M, IA, A), by Al'Ajjāj (M) *Haunting Makka*, namely dusky pigeons (MN), orig. الْكَبَام (IY, IA, BS, MN), the ا being elided [for lightness (IY), by poetic license (BS), because *aug.* (IY, MN)]; and the second م changed into ي (IY, BS, MN), from dislike to the reduplication (IY), as in تَقَصَّيْتُ for تَقَصَّضْتُ [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ي], and for rectification of the rhyme (BS). The *du.* and sound or broken *pl.* may be preceded by their *acc.*, like the *sing.* [343], as هَذَانِ زَيْدًا ضَارِبَانِ *These two are striking Zaid*, هَؤُلَاءِ زَيْدًا ضَارِبُونَ *These are striking Zaid*, الزَّيْدُونَ عَمْرًا ضَرَابٌ *The Zaid's are striking 'Amr*, and الْهِنْدَاتُ عَمْرًا ضَوَارِبُ *The Hinds are striking 'Amr* (IY). The و of the synarthrous [*du.* and {sound (WIH)} *pl.* (WIH, Jm) of the *act. part.* (WIH)], when governing [its *reg.* in (WIH, Jm) the *acc.* (WIH, R, Jm) as an *obj.* (Jm)], may be elided, for the sake of lightness (IH), because the *conj.* is long by reason of the و (Jm), as in [the verse of the Book (WIH)] اَلْكَافِرُ وَالْحَافِظُ [234] (WIH, R), like the reading of [HB in (K)] XXII. 36. [112], with الصَّلَاةُ in the *acc.* as an *obj.* (Jm), by supplying the

ن (K). For the ج is [in the sense of (WIH)] a conjunct [176, 177]: while the *conj.* is deemed long (WIH, R), because governing the *obj.* in the *acc.*; so that it may be lightened by elision of the ن, as the ن of the conjunct is elided in أَبْنَى كَلَيْبٍ أَلْحَ [178] and وَإِنَّ أَلْدَى حَانَتْ أَلْحَ [117, 176, 178]. But, as for elision of the ن with the *gen.*, as الضَّارِبُ زَيْدٍ [112, 599,], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVII. 37. [234], with the *acc.*, elision of the ن is weak, because the *act. part.* does not occur as *conj.* of the ج; while the reading is not one to be relied upon (Jm).

§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] *act.* [or *pass.* (R)] *part.*, in order to govern [the direct *obj.* (Sn)], must not be a *dim.* [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an *ep.* (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the *dim.* formation and by qualification, though not by dualization or pluralization, from its renderability by the *v.* [343, 347]. Some allow the *dim.* and the qualified to govern, by analogy to the *du.* and *pl.* [344]: but this is of no account, because of what we have mentioned; and, as for their saying أَنَا مُرْتَحِلٌ فَسَوِيرٌ فَرَسَخًا *I am going on foot, and nearly travelling a league*, it is allowable only because the *reg.* is an *adv.*, for which a tinge of the *v.* suffices

(R). Some of the moderns, [among the Westerns (MN),] say that the *dim.*, if no *non-dim.* be remembered for it, may govern, as

فَمَا طَعُمُ رَاحٍ فِي الرِّجَاجِ مُدَامَةً * تَرَقَّرَقَ فِي الْأَيْدِي كُمَيْتٍ عَصِيرَهَا

(A), by Muḍarris Ibn Rib'ī (MN), *Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands, where تَرَقَّرَقَ curtailed of one of the two ت s (Sn)] is [in the place of the nom. as (MN)] ep. of مُدَامَةً, while كُمَيْتٍ is in the gen. as ep. of رَاحٍ (MN, Sn). This, however, is not a case of government of the direct *obj.* by an *act. part.*, while the assertion that كُمَيْتٍ is a *dim. act. part.* obviously requires consideration [274, 289]. The allowance of the government of the *dim.* is attributed by Syt in the Ham' to the KK, except Fr, his language being "And the KK, except "Fr, say, while Ns agrees with them, that the *act. part.*, "when a *dim.*, does govern. They base that upon their "opinion that what is regarded is resemblance to the "v. in sense, not appearance; and IM says that this "opinion is valid as is proved by the fact that the *act. part.*, when transmuted for *intensiveness* [343], governs, "from regard to the sense, not the appearance: while "Ns allows the *dim.* to govern by analogy to the broken "pl. [344]" (Sn). Nor is any argument for the govern-*

ment of the qualified to be found in the saying [of Bīshr Ibn Abī Khāzīm (MN, EC),]

إِذَا فَاقِدٌ خُطْبَاءَ فَرْخَيْنِ رَجَعْتُ ذَكَرْتُ سُلَيْمَى فِي الْخَلِيطِ الْمَزَايِلِ

[When an afflicted bereaved mother, (bereft of) two children, sobs, I remember Sulaima among the departing neighbours (MN, EC)], since فَرْخَيْنِ is governed in the

acc. by a supplied v. expounded by فَاقِدٌ, the full phrase being فَقَدْتُ فَرْخَيْنِ, because فَاقِدٌ, not being conformable

to its v. in femininization, does not govern [the acc. (Sn)], since هَذِهِ أَمْرَأَةٌ مُرْضِعَةٌ وَلَدَهَا is not said [268],

because مُرْضِعٌ is i. q. the rel. n. [312] (A), meaning ذَاتُ

حَائِضٌ [268], having a suckling, like فَاقِدٌ [above],

and مُطْفِلٌ [252, 268], meaning ذَاتُ فَقْدٍ having a bereave-

ment, ذَاتُ حَيْضٍ having menstruation, and ذَاتُ طِفْلٍ having a little one (Sn). It is [apparently (YS)] implied

that the op. act. part. must not be qualified, either before or after the government (YS, Sn), according to what

seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified

to govern unrestrictedly [below]. Some, however, say that

Ks allows أَنَا ضَارِبٌ أَيْ ضَارِبٌ زَيْدًا, but not أَنَا ضَارِبٌ أَيْ

ضَارِبٌ زَيْدًا, which necessarily implies that he allows the

qualified to govern only when it is qualified after the

government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the *ep.*, [as هَذَا ضَارِبٌ زَيْدًا] (Sn), because its weakness arises after [the mention of] the *ep.*, not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The *act. part.* is either conjoined with [the conjunct (Sh)] أَلْ, or denuded (IA, Sh) of it (Sh). If conjoined with أَلْ, it governs (IH, IM, Sh, KN) like its *v.* (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] *past, present, or future* (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the *v.*, since the property of the *conj.* is to be a *prop.* [177] (IA, Fk), [or rather], because it is really a *v.* (WIH, R), made to deviate from the shape of the *v.* to that of the *n.*, because of their dislike to prefixion of أَلْ to the *v.* (WIH), as جَاءَ الضَّارِبُ زَيْدًا أَمْسَ or غَدًا or آلَنْ or *He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come* (Fk). Imia alKais says

الْقَاتِلِينَ الْمَلِكَ الْخَلَّاحَ * خَيْرَ مَعَةٍ حَسْبًا وَنَائِلًا

[Who slew the valiant king, the best of Ma'add in

honor and bounty (Jsh)], making الْقَاتِلِينَ govern, notwithstanding its being in the sense of the *past*, because by "*the valiant king*" he means his father; and this verse also contains a proof of its governing when a *pl.* [344] (Sh). Mb and others cite as evidence the saying

فَبِتْ وَأَلْهَمْ تَغْشَانِي طَوَارِقُ
مِنْ خَوْفِ رَحْلَةٍ بَيْنِ الظَّاعِنِينَ غَدًا

[quoted in the *Idāh* by F, who attributes it to Jarrir, *Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure*, and fear (خَوْفٍ) being here suppressed, according to F) of the separation, of the travellers on the morrow (AKB)]: but غَدًا may be governed in the *acc.* by [one of three ops. (AKB),] رَحْلَةٍ or بَيْنِ or الظَّاعِنِينَ, while the evidence of the equivocal is weak; and moreover our discussion is about what governs a direct *obj.* [below] in the *acc.*, while a tinge of the *v.* suffices for the *adv.* (R). This is the well-known opinion (IA,A), that the *act part.* conjoined with أَجَلٌ governs unrestrictedly, because it occurs in a place where it must be renderable by the *v.* (A). F, however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when *past* (R, IA), not when *present* or *future*; while some assert (IA), and it is transmitted from Mz (R), that it does not

govern at all, and (IA) that the *acc.* after it is governed by a *v.* understood (R, IA), because, the *J*, according to him, not being conjunct, the synarthrous is not really a *v.* (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the *past*, governs the *acc.* only as being assimilated to the direct *obj.*, as in زَيْدٌ الْحَسَنُ الرَّجُلَ [350], not as being a direct *obj.*; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when *past*, *present*, or *future*, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the *acc.* in what follows the [*act. part.* (Sn)] conjoined with *Jī* is not peculiar to the *past*, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct *obj.*, contrary to the opinion of Akh, [according to which the *J*, says Dm, is a *p.* of determination, not a conjunct (Sn)]; nor by an understood *v.*, contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of *Jī* Sh, Fk), the *act. part.* governs (IH, IM, Sh, KN) the *nom.* and *acc.* (IA), like its *v.* (IH, IM, Fk), *trans.* [to one or two *objs.* (WIH, Jm)] or *intrans.* (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the *acc.* (Fk), contrary to

its government of the *nom.* [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] *present or future* (IH, IM, Sh, KN), real or historic (WIH, IM), or of *innovative continuity* [343] (Sn), because it governs only on account of its conformability to [i. e., agreement in vowels and quiescences with, the *v.*, whose sense it imports, vid. (IA)] the *aor.* [343] (IA, A), which is like that (A), i. e., is in the sense of the *present or future* [or of *innovative continuity*] (Sn); so that the *act. part.* then resembles the *v.* in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the *act. part.* to the *v.* in form and sense, because, when in the sense of the *past*, it resembles the *v.* in sense, not form, since it is never commensurable with the *pret.* (R). If the [*trans.* (Jm)] *act. part.* denote the *past.*, it must be ideally *pre.* [111] (IH) to [what is (R)] its *obj.* (WIH, R, Jm) in sense (R), contrary to the opinion of Ka [below] (IH). You do not say هَذَا ضَارِبٌ زَيْدًا أَمْسِي; but must prefix the *act. part.*, saying ضَارِبٌ زَيْدٍ [111] (IA). And, since it is established that the *act. part.*, when in the sense of the *past*, does not govern, its prothesis must be *id.*, producing *determination*, when it is *pre.* to the *det.* [111] (R). And, if the *act. part.* have another *reg.* [than what it is *pre.* to (WIH, Jm)], this is governed [in the *acc.* (WIH, Jm)] by a

supplied *v.* (IH), indicated by the *act. part.* (WIH), as *دِرْهَمًا أَمْسَ زَيْدٌ مُعْطَى عَمْرٍو* [below], where *دِرْهَمًا*, is governed in the *acc.* by *أَعْطَى* supplied (WIH, Jm). The government of the *act. part.*, however, [when in the sense of the *past.* (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMda (Sh), on the authority of *وَكَلَبَهُمْ بِأَسِطٍ ذِرَاعِيَةٍ بِالْوَصِيدِ*.
 XVIII. 17. *While their dog is stretching out his forelegs at the entrance* (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the *act. part* is interpreted by the *aor.* (Fk), the sense being *يَبْسُطُ ذِرَاعِيَهُ* (Aud, A), as is proved by the fact that [the , in *وَكَلَبَهُمْ* is denotative of state, for which reason (Fk)] *وَنَقَلَبَهُمْ* And *We turn them* is said [before it (A)], not *وَكَلَبْنَاهُمْ* (Aud, A, Fk). Ks relies upon the allowability of *دِرْهَمًا أَمْسَ زَيْدٌ مُعْطَى عَمْرٍو* *Zaid was giving 'Amr yesterday a dirham* (WIH, R), *دِرْهَمًا أَمْسَ زَيْدٌ ظَنَّ عَمْرٍو* *Zaid was thinking 'Amr yesterday to be generous*, and VI. 96. [346. A, 538, Note

on p. 346, l. 6]. Sf says that the best course here is to say that the *act. part.* governs the second *obj.* by necessity, because it cannot be *pre.* thereto, since it is *pre.* to the first *obj.* ; so that the verbal sense contained in the *act. part.* in the sense of the *past* is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this ; and therefore the *act. part.* in the sense of the *past*, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first *obj.* But F, and with him many, say that the second *obj.* is governed by a *v.* indicated by the *act. part.*, as though, when زَيْدٌ مُعْطِيَ عَمْرٍو أَمْسٍ were said, the hearer asked " And what did he give ? ", and the speaker then replied " And what did he give ? ", and the speaker then replied دِرْهَمًا, meaning أَعْطَاهُ دِرْهَمًا (He gave him) a dirham, like the *ag.* in لَيْبِكَ يَزِيدُ ضَارِعٌ الْحِ [23] ; so that, by this interpretation, the necessity for making the *act. part.* govern, when in the sense of the *past*, is avoided. And, though An says, in refutation of F, that this is not correct in such as هَذَا ظَنَّ زَيْدٌ أَمْسٍ قَائِمًا This man was thinking Zaid yesterday to be standing [346 A], because suppression of one of the two *objs.* of ظَنَّ would ensue, F may assert that this is allowable with indication [443], even though it be rare ; and the opinion of F, that the *acc.* is governed by a supplied *v.*, not by

the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying هَذَا ضَارِبٌ زَيْدٍ أَمْسٍ وَعَمْرًا [346A], with the coupled in the *acc.*, because there is no necessity here to put عَمْرًا into the *acc.*, as Sf asserts of دَرَهَمًا, since it is better to make the *appos.* agree with the apparent inflection of the *ant.* (R). And similarly, if the *act. part.* have two other *objs.*, they are governed in the *acc.* by subaudition of the *v.* [346 A], as زَيْدٌ مُعَلِّمٌ عَمْرٍو إِيَّاهُ أَفْضَلَ, as Zaid was yesterday making 'Amr to know him to be the most erudite of the learned ; and similarly with the rest of the complements [19] (WIH). The government of the *nom.* by the *act.* and *pass. parts.* is allowable unrestrictedly, whether they be in the sense of the *past*, *present*, or *future*, or denote none of the three times, but the *unrestrictedness* importing *continuity*, as زَيْدٌ ضَامِرٌ بَطْنُهُ Zaid is slender in his belly and مُرَوِّبٌ خُدَّامُهُ has well-trained servants [349], because the least resemblance to the *v.* suffices for government of the *nom.*, on account of the extreme peculiarity of the *nom.* to the *v.* (R on Prothesis). And Fk appears to say that the *act. part.*'s government of the *nom.* [above] does not depend upon either of the two conditions. As for [the *act. part.*'s independence of] the first [condition in its government of

the *nom.*], that is expressly declared by others (YS). [For example, R and A say that] the condition that the [anarthrous *act. part.* should be [in the sense of the] *present* or *future* (R), [as also] this dispute [between the majority and Ks (Sn)] about the anarthrous [*act. part.* in the sense of the] *past* (A), relates only to its government of the [direct (A)] *obj.* (R,A), not of the *ag.* because no condition of *time* is needed for [government of] the *nom.*, as we mentioned in [the foregoing extract from] the chapter on Prothesis (R on the *Act. Part.*). As to its governing the *ag.* in the *nom.*, IJ, Shl, [and most of the moderns (YS),] hold that it does not govern the explicit *n.* [in the *nom.* (YS)]; while many hold that it does, which is apparently the language of S, [and is preferred by IU (A)]: and IU says that it governs the *pron.*, by common consent; while others relate that its government of the *pron.* is disallowed by IKh and [his master (YS)] ITr (A,YS), which is improbable (A). And, as for [the *act. part.*'s independence of] the second [condition in its government of the *nom.*, there is authority for that also, because] IHsh says in the ML that the most obvious reason for the disallowance of قَائِمُ الزَّيْدَانِ [24,25,346] by the majority [of the BB] is want of the condition requisite for the *nom.* to be a sufficient substitute for the *enunc.*, vid. precedence of a *neg.* or *interrog.*, not want of the condition of government, vid.

support [346]; and assigns two reasons for that, the second of which is that support and the *qual.*'s being in the sense of the *present* or *future* are prescribed as conditions only for government of the *acc.*, not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous *act. part.* governs the explicit *n.* only on condition of being supported [346]. And, in that case, the condition of the government of the explicit *n.* in the *nom.* is support, not the *act. part.*'s being in the sense of the *aor.*: while the saying of [IHsh in] the ML, that the majority prescribe support and the *qual.*'s being in the sense of the *present* or *future* as conditions only for government of the *acc.*, means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the *nom.*, also: so say Dm and Shm (Sn).

§. 346. The second condition is that the *act. part.* should be supported, [even though only constructively (Sh, Fk),] upon (IH, IM, Sh, KN) what will approximate it to the quality of *v.*, *vid.* (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [*n.*] qualifiable by it (Jm), (a) an *inch.* (WIH, IM, R, Sh, KN, Jm), whose *enunc.* is the *act. part.* (IM, Sh), (a) actually (R, A), as
 يَدٌ ضَارِبٌ عَمْرًا *Zaid is beating 'Amr* (IA); (b) orig.,

as *زَيْدٌ ضَارِبًا أَخَاهُ* *Zaid was beating his brother*,
ظَنَنْتُكَ ضَارِبًا أَخَاكَ *I thought thee to be beating thy bro-*
ther (R), and *أَعْلَمْتُ زَيْدًا عَمْرًا ضَارِبًا بَكْرًا* *I made Zaid to*
know 'Amr to be beating Bakr (IA), and *إِنَّ زَيْدًا ذَاهِبٌ*
Verily Zaid is such that his two men-servants
are going away (R), whence LXV. 3. [44, 346A] (Sh):
 (b) a *n.* qualified (WIH, IM, R, Sh, KN, Jm) by the *act.*
part. (IM, Sh), such *n.* being (a) mentioned (A), as
مَرَرْتُ بِرَجُلٍ ضَارِبٍ زَيْدًا *I passed by a man beating Zaid*
 (IA, Sh); (b) supplied, as will be seen (A), whence *يَا طَالِعًا*
جَبَلًا [below], i.e., *يَا رَجُلًا* (Fk): (c) a *s. s.* (WIH, R, IA,
 Jm, A, Fk), as *زَيْدٌ جَاءَ رَاكِبًا فَرَسًا* *Zaid came riding a*
mare (IA, Jm, A, Fk), which sort is included [by IM (IA)]
 in the "qualified" (IA, A): (2) the [*interrog.* (Jm)]
 Hamza (IH), or rather, as Jz says (R), an interrog. (IM,
 R, Sh, KN) *p.* (R), (a) expressed (R, A), as

أَنَارَ رَجَالُكَ قَتَلَ أَمْرِي * مِّنَ الْعِزِّ فِي جَبِكَ أَعْتَاضَ دُلَا

(Sh), by Ḥassān Ibn Thābit, *Are thy men purposing*
the slaying of a man that, in exchange for a high
estate in thy love, has taken a low estate? (MAd), whence

أَمْنَكُمُ أَنْتُمْ وَعَدَا وَثِقْتُ بِهِ * أَمْ أَتَفَيْتُمْ جَبِيْعًا نَهَجَ عُرْقُوبٍ
Are ye going to fulfil a promise that I trusted to? Or
have ye all followed the path of 'Urkūb? (A); (b) sup-

plied (R, A), as ^{مُهَيِّنٌ زَيْدٌ عَمْرًا أَمْ مُكْرِمٌ} *Is Zaid abasing*
'Amr or honoring him? (A), i.e., ^{أَمُهَيِّنٌ} [below] (Sn);
 (3) a *neg.* (WIH, IM, R, Sh, KN, Jm) *p.* (R, Jm), like
 (Jm) مَا (IH), لَا or إِنَّ (Jm), (a) expressed (R, Sn), as
 مَا رَأَى الْخُلَّانُ ذِمَّةَ نَاصِثٍ * بَدَّ مَنْ وَفَى يَجِدُ الْخَلِيلَ خَلِيلًا
 (Sb) *Friends keep not the covenant of a promise-*
breaker, but he that keeps faith finds the friend to be a
friend (MAd); (b) implied, as ^{إِنَّمَا قَاتِمٌ الزَّيْدَانِ} *Only the*
two Zaid's are standing, i. e., ^{إِلَّا الزَّيْدَانِ} *Not*
any but the two Zaid's are standing (R, Sn) : (4)
 a *voc. p.* (IM), as ^{يَا طَالِعَا جَبَلًا} [below] (IA, A).
 But IM's saying that it is supported upon the *voc.*
p. is an inadvertence (Aud): while the correct opi-
 nion is that being in the *voc.* is not one of those (A) per-
 missives of government (Sn), because the *voc. p.* being
 peculiar to the *n.*, cannot be an approximative to the
v. (Aud, Sn); and that the permissive is only the support
 upon the supplied qualified, the full phrase being ^{يَا رَجُلًا}
^{طَالِعَا} [below] (A). The *act.* and *pass. parts.*, notwith-
 standing their resemblance to the *v.* in form and sense,
 may not govern the *ag.* and *obj.* primarily, like the *v.*,
 because their requirement, and government, of the *ag.*
 and *obj.* are contrary to their constitution, since they are
 constituted, as we mentioned, to denote the *thing cha*

racterized by [the accident denoted by] the *inf. n.*, whether [such accident be] existing by the thing, as in the case of the *act. part.* ; or falling upon it, as in the case of the *pass. part.* : while the thing so circumstanced requires neither *ag.* nor *obj.* It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vid. what particularizes them, because they are constituted to denote a vague thing, [which is] characterized by the accident [denoted by the *inf. n.*,] that they are derived from, [and is] preceded by the mention of what particularizes it, as رَجُلٌ ضَارِبٌ or مَضْرُوبٌ a man beating or beaten ; or (2) by their occurrence after a *p.* more appropriate to the *v.*, like the *interrog. p.* and *neg. p.* (R). The *act. part.* is sometimes known [by some indication, oral or circumstantial (Sn),] to be an *ep.* of a suppressed [qualified (IA)], in which case it is entitled to the government described (IM), as مُخْتَلِفٌ أَلْوَانُهُ XXXV 25. (A kind) varying in its colors, i. e., صِنْفٌ (And, A), whence

وَكَمْ مَالِي عَيْنِيهِ مِنْ شَيْءٍ غَيْرِهِ
إِذَا رَاحَ نَحْوَ الْجَمْرَةِ الْبَيْضِ كَالِدَمَى

[by ' Umar Ibn Abi Rabī'a alMakhzūmī, referring to the daughter of Marwān Ibn AlHakam, And how many (a person) there is in the days of Minā, bootlessly

filling his eyes with the thing of another, when the women fair, like images of ivory, go at eve to the casting of the pebble! (MN)], i. e., (IA), *وَكَهْ شَخْصٍ مَالِي*, and [similarly (IA)]

*كُنَاطِحِ صَخْرَةٍ يَوْمًا لِيُوْهِنَهَا * فَلَمْ يَضِرْهَا وَأَوْهَى قَرْنَهُ الْوَعِلُ*

[by AlA'shà Maimūn Ibn K̄ais, *Like (a mountain he-goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn* (MN)], i. e., *كَوَعِلٍ نَاطِحِ* [below] (IA, Aud, A), and *يَا طَالِعًا جَبَلًا* *O (man) climbing a mountain* [above], i. e., *يَا رَجُلًا طَالِعًا* [48] (Aud, A). IM says that the *act. part.*, when an *enunc.*, or even a *d. s.*, is supported upon the qualified, but that the latter is supplied. This, however, is a forced construction, especially in the case of the *d. s.*, because the *d. s.* seldom occurs as a *prim.* qualified by a *deriv.*, as in XII. 2. [77], which is what is named subsidiary *d. s.* [74] (R). And [support upon (Aud)] the supplied [*interrog.* also (A)] is like [support upon (Aud)] the expressed, as *أَمْهَيْنِ مُهَيْنٍ زَيْدٌ أَحْ* [above], i. e., *أَمْهَيْنِ* (Aud, A). My saying "even though only constructively" [above], is an allusion to such as *كُنَاطِحِ صَخْرَةٍ أَحْ* [above],

*كُنْتُ شِعْرِي مُقِيمٌ الْعُدْرَ قَوْمِي * لِيَ أَمْ هُمْ فِي الْحَبِّ عَادِلُونَ*

[*Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving* (MAd)], and ضَارِبًا عَمْرًا (*I saw him*) striking 'Amr in reply to "How sawest thou Zaid?" for these [*act. parts.*] govern because supported upon a supplied [word], since the *o. f.* is كَوْعِلٍ نَاطِحٍ [above], and أَمَقِيمٌ and رَأَيْتُهُ ضَارِبًا (Sh). Thus IHsh's saying refers to the qualified, inclusive of the *s. s.*; and to the *interrog.*: and apparently to the *inch.* also, as ضَارِبٌ عَمْرًا (*He is*) striking 'Amr in reply to "Is Zaid striking 'Amr?, i. e., هُوَ ضَارِبٌ"; but not to the *neg.* (MAd). If not supported upon any of the preceding the *act. part.* does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as قَاتِمُ الرِّيدَانِ [24,25,345] (R), on the evidence of خَيْرٌ بَنُو لَهَبٍ الْحِ [24] (Fk, MAd). But here the *qual.* does not govern an *acc.*, while it has already been explained that the two conditions are prescribed only for its government of the *acc.* [345] (YS). And [there is no evidence in the verse because (Fk)] خَيْرٌ بَنُو لَهَبٍ is attributable to *hyst.-prot.*, خَيْرٌ being assumed to be like هَهِيرٌ (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the *act. part.*, which may, on

the contrary, be *pre.* to its *obj.* (Fk). It is not *pre.* to the *ag.* ; [nor to the *d. s.* or *sp.* (YS, MKh) or the like (YS) ;] but [only (Sn)] to the *obj.*; or to the *pred.*, which is transmitted in *أَنَا كَأَنِّي أَخِي* *I am about to be his brother* (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the *obj.* [19,97] (YS, MKh). That [*obj.* (IA)] which immediately follows the *op.* [*act. part.* (IA)] is governed by it in the *acc.* [as a direct *obj.*] ; or in the *gen.* (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [*obj.* (IA, Fk), i. e., such as is separated from the *qual.* (MKh),] must be governed in the *acc.* (IM, Fk), as *هَذَا مُعْطَى زَيْدٍ دِرْهَمًا* *This man is giving Zaid a dirham* (IA, A) or *مُعْطَى دِرْهَمٍ زَيْدًا* *giving a dirham to Zaid* [432] (IA), VI. 96. [345,538] on the assumption that *جَاعِلٌ* is a historic present [below] (A), or, as some contend, denotes *continuity* [Note on p. 346, l. 6] (Sn), and *زَيْدٌ مُعَلِّمٌ بَكْرٍ عَمْرًا قَائِمًا* *Zaid is making Bakr to know 'Amr to be standing* (A), even if the separative be not *post.* to the *qual.* (Sn, MKh), whence *إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً* II. 28. *Verily I am about to place in the earth a vicegerent* (Aud, A, MKh). If, however, that [*obj.*] which immediately follows [the *op. act. part.*] be such as

may be interposed between the *pre.* and *post.*, the other [*obj.*] may be governed in the *gen.*, as هَذَا مُعْطِي زَيْدٍ دِرْهَمًا زَيْدٍ [below] (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the *inop.* [*qual.*], that [*obj.*] which immediately follows it must be governed in the *gen.* by prothesis, as intimated by IM's language (A), since he says "*op.*" (Sn). And that which does not immediately follow [it (Sn)] must be governed in the *acc.*, unrestrictedly, [i. e., whether it be one or more (Sn),] as هَذَا مُعْطِي زَيْدٍ أَمْسٍ دِرْهَمًا This man was giving Zaid yesterday a diram and مُعَلِّمُ بَكْرٍ أَمْسٍ خَالِدًا making Bakr yesterday to know Khālid to be standing, by an understood *v.* (A), not by the *act. part.* mentioned, because it is *inop.*; nor by an *act. part.* supplied, as is said, because it would be i. q. the mentioned, which is *inop.* (Sn). But Sf allows it to be governed by the *act. part.* [mentioned]: and his opinion is strengthened by their saying هُوَ طَائِفٌ زَيْدٍ أَمْسٍ قَاتِلًا [345], where طَائِفٌ must be governed in the *acc.* by زَيْدٍ, because, if an accusative *op.* were understood for it, suppression of the first of the two *objs.* of the understood *op.*, and of the second of the two *objs.* of طَائِفٌ, would ensue; and that is disallowed, since you may not confine yourself to one of the two *objs.* of طَائِفٌ [443]. What IM

mentions as to the allowability of the two constructions is in the case of the explicit *n.*, [as exemplified]. As for the attached *pron.*, it must be in [the place of (Sn)] the *gen.* by prefixion [of the *qual.* to it (Sn)], as هَذَا مُكْرِمُكَ *This man is honoring thee* (A); though it is in the place of the *acc.* also, as being an *obj.* in sense. This is the opinion of S and most of the critical judges, and is indicated by the elision of the Tanwīn or the ن from the *qual.* [110, 113, 228, 234, 609] (Sn). But Akh and Hsh hold the *pron.* to be in the place of the *acc.* [163], like the ة in such as اَلدِّرْهَمُ زَيْدٌ مُعْطِيكَ *The dirham is such that Zaid is giving thee it* [164]. That the *acc.* is better is to be understood from IM's giving precedence to it, and appears to be the language of S, because it is the *o. f.*: but Ks says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness (A). The *act. part. pre.* to its *obj.* is sometimes anomalously separated from it by (1) an *adv.*, as

وَكَرَّارُ خَلْفَ الْمُبْجَحِرِينَ جَوَادُهُ * إِذَا لَمْ يُحَامِ دُونَ أَنْتَى حَلِيلِهَا

[by AlAkhtal, the Christian, praising Hishām Ibn Muṭarrif atTaghlabī, *And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband* (AKB)], i. e., وَكَرَّارُ جَوَادِهِ ; (2) an *obj.*, as مُعْطَى اَلدِّرْهَمِ عَمْرُو giving 'Amr the dirham

[above], as occurs in the case of the *inf. n.*, whence VI. 138. [125] (R). The *appos.* of [the *obj.* governed in (IA, Fk)] the *gen.* [by the *act. part.* (IA, Fk)] may be in (1) the *gen.* (IM, Fk), according to the form [of the *ant.*] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in الضَّارِبُ الرَّجُلِ وَزَيْدٌ [112]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the *acc.* (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an *op.*, vid. (Fk)] a *v.* (IA, Aud, Fk) in the *pret.*, or *aor.* (YS), or a *qual.* [pronounced with Tanwīn (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying آلِ رَاهِبٍ الْحَمَلِ [112, 538] is related with عَبْدٌ in the *gen.* or *acc.* (IA). Aud, though the language of [IM and] Fk is only about the *op.* [*qual.*], one may infer, from the allowability of the *acc.* by subaudition of what has been mentioned, that the *acc.* is allowable when the *qual.* is not *op.* (YS). If the *act. part.* be in the sense of the *past*, as هَذَا ضَارِبٌ هَذَا زَيْدٌ أَمْسَ وَعَمْرُو This man was beating Zaid yesterday and 'Amr, the preferable construction is to put the coupled into the *gen.*, in accordance with the form: while the *acc.*, وَعَمْرًا and (he beat) 'Amr [345], is allowable, but by subaudition of a *v.*, which is expounded by the crude-

form of the *act. part.*, though the latter does not govern, for which reason the *acc.* is weak ; but that supplied *v.* is only a *pret.*, in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as هَذَا ضَارِبُ زَيْدٍ أَمْسٍ وَعَمْرًا غَدًا *This man was beating Zaid yesterday, and (will beat) 'Amr tomorrow.* But, if the *act. part.* be in the sense of the present or future, the *acc.* and *gen.* are allowable [in the *appos.*], though concord with the form [of the *ant.*] is better : and here remains the dispute [above mentioned] as to whether the *acc.* is put by concord with the place, or by reason of a supplied *op.* ; but, if it be by reason of a supplied *op.*, as is the opinion of S, then the *act. part.* should be supplied rather than the *v.*, in order that the supplied and the expressed may correspond (R). And hence

هَلْ أَنتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا * أَوْ عَبْدُ رَبِّ أَخَا عَمْرٍو بْنِ مِخْرَاقٍ
(R, IA, A), by Ta'abbata Sharrā (K, B on XXVI. 38),
Art thou going to send Dīnār for our need, or 'Abd Rabb, or or (wilt thou send) 'Abd Rabb, the brother of 'Amr Ibn Mikhrāq ? (MN, N, AKB), or (O) *brother, etc ?* (N, AKB), cited by S (R), with عَبْدُ in the *acc.*, by coupling to the place of دِينَارٍ (IA, A), which is a man's name (A) ; or by subaudition of a *v.*, i. e., أَوْ تَبَعْتُ عَبْدَ رَبِّ (IA). Z means by his exposition of

هُوَ ضَارِبُ زَيْدٍ وَعَمْرًا [343] that, when you couple to the *gen.*, the *acc.* is governed by a supplied *op.* (IY on §. 343). IM says that there is no need to supply an accusative *op.* other than the *op.* of the *ant.*: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the *act. part.* governs the *acc.* only when it is pronounced with Tanwin, or conjoined with *أَنَّ*, or *pre.* to one of its two or more *objs.*; so that ضَارِبُ زَيْدٍ وَعَمْرًا in [343, 538] is not a requirer of the *acc.* in زَيْدٍ, but of the *gen.* (Sn). And, according to S's saying (A), some supply a *v.* (IA, A,) because the *act. part.* is in the sense of the *v.* (IY), which is the original *op.* (A); and some an *act. part.* pronounced with Tanwin (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the *qual.* is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the *prop.* (YS, Sn). The truth, however, is that the coupled is put into the *acc.* according to the sense [426, 538] of the *ant.*, because it is an *obj.*, and Tanwin is meant; so that this is like مَخَافَةَ الْإِنْفَاسِ أَلْحَ in the case of the *inf. n.*

[340]: and, since what governs it in the *acc.* is expressed, there is no need to supply a suppressed (IY). And, if عَبْدٍ رَبِّ were in the *gen.*, it would be allowable (A); nay, preferable (Sn). If, however, the *qual.* be *inop.*, a *v.* must be understood [to govern the *acc.* (A)], as VI. 96. [538] (Aud, A), where الشَّمْسُ is governed in the *acc.* by subaudition of a *v.*, not otherwise (Aud), i. e., وَجَعَلَ الشَّمْسَ آخِ and (He hath made) the sun, etc., (A), unless جَاعِلٌ be assumed to be a historic present [above] (Aud, A), in which case the *acc.* is allowable by coupling to the place of the *gen.*, because the *qual.* is then *op.*, and there is no need to understand an accusative *op.*, except according to the preceding saying of S (Sn). But the *acc.* in the *act.* [after the *op. act. part.*] is stronger, because the general rule is for the *act. part.* to be pronounced with Tanwīn, and govern the *acc.* (IY). And the *appos.* of the *acc.* may not be governed in the *gen.*; though the Bdd allow it, relying upon فَظَلَّ طَهَاءُ [347,538] (YS).

§. 346B. The *act. part.* and *inf. n. self-trans.* to the direct *obj.* may be supported by the ل [343,504], as أَنَا أَضَارِبُ لِرَيْدٍ I am beating Zaid and أَعْجَبَنِي ضَرْبُكَ لِرَيْدٍ Thy beating Zaid surprised me, because they are weak by reason of their subordination to the *v.*, as the *v.*, when

preceded by the *acc.*, may be supported by the *J*, as XII. 43. [498,504] and لَزِيذٍ ضَرَبْتُ [504] (R). You say لَزِيذٍ ضَرَبْتُ زَيْدٌ *Zaid is beating 'Amr* or لَعَبَرُوْهُ, being allowed the option of making the *act. part. trans.* by itself or by the *prep.*, because of its weakness; but the like of that is [said by *IY*] not [to be] allowable in the *v.*, as لَزِيذٍ ضَرَبْتُ: the *Kur* has XXVI. 19. [201], the *v.* being made *trans.* by itself; but LXXXV. 16. [31], the *v.* being made *trans.* by the *J* (*IY*). [According to *Mb*, however,] that [construction with the *v.*], though best when the *obj.* is *prepos.*, because the *v.* then comes only when the *J* has already governed, as XII. 43. [above], is good Arabic when the *obj.* is *postpos.*, as XXXIX. 14. [413], all the chaste *dials.* being comprised in the *Kur*; and the *GG* say that XXVII. 74. [504] is only رَدْنَكُمْ, while Kuthayyir says اُرِيْدُ لِاَنْسَى الْح [504] (*Mb*). That [construction] is peculiar to the *J* among all the *preps.*, because it imports *peculiarity*, which is appropriate to the connection of the *v.* with the *obj.*: but the *act. part.* and *inf. n.* of such as عَرَفَ, دَرَى, عَلِمَ, and جَهِلَ are supported by the *ب*, because it may be *red.* with their *vs.* also [503] (R).

THE PASSIVE PARTICIPLE.

§. 347. The *pass. part.* is what is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person* [or *thing* (YS)] *whereon the act falls* (IH, Sh, Fk), like مَضْرُوبٌ *beaten* and مَكْرَمٌ *honored* [below] (Sh, Fk). Thus مَضْرُوبٌ is applied to denote *something or other, whereon beating falls* (YS, MAd). The *pass. part.* is [otherwise defined as] what indicates *an accident and its obj.* (Aud, A), like مَضْرُوبٌ and مَكْرَمٌ [above] (Aud). The *pass. part.* of the [whole (R), plastic, *att.* (Tsr), unaugmented (WIH, Aud, Jm)] *tril.* [v. WIH, Tsr)] is upon the *meas-*
sive of مَفْعُولٌ (IH, IM, Sh, Fk), regularly (IA), univer-
sally (IM), from the *trans.* (Tsr), like مَضْرُوبٌ [above] (IH, IA, Aud, Sh, A, Fk), مَقْصُودٌ *intended* (IA, Aud, A), مَقْتُولٌ *killed*, مَكْسُورٌ *broken*, مَأْسُورٌ *bound* (Sh), and مَعْلُومٌ *known*; and *intrans.*, like مَدْخُولٌ عَلَيْهِ *entered upon* (Tsr), and مَمْرُورٌ بِهِ *passed by* [below] (IA, Aud, A). And hence مَبِيعٌ *sold* and مَقُولٌ *said* [709], and مَدْعُوٌ *called* and (Tsr) مَرْمِيٌّ *shot* [722], except that they are altered (Aud, A) from the shape of مَفْعُولٌ, being *orig.* مَبْيُوعٌ and مَقْرُورٌ, and [مَدْعُورٌ and (Tsr) مَرْمُومٌ (Tsr, Sn). By "*tril.*" [in his saying "The *pass. part.* of the *tril.*" (Sn)] IM means the plastic (A), and so in his saying "The *act. part.*

[derived] from [the *inf. n.* of] the [unaugmented] *tril.* [v.] is formed upon the measure of قَاعِلٌ [343]; for the aplastic, like عَسَى [459], لَيْسَ [447], and بَشَسَ and نَعِمَ [468], is excluded, no *act.* or *pass. part.* being obtainable from it (Su). Analogy requires that the *pass. part.* should be on the measure of its *aor.*, like the *act. part.* [343], as ضَرَبَ was beaten, *aor.* يُضْرَبُ is, or will be, beaten *pass. part.*, مُضْرَبٌ beaten; but, since the elision of the Hamza in the *cat.* of أَفْعَلٌ [428] leads them to مُفْعَلٌ, they intend to alter one of 'the two, for the sake of distinction. They therefore alter [the *pass. part.* of] the *tril.*, where alteration takes place in its fellow, the *act. part.*, because [in the *tril.*], though the *act. part.* is like the *aor.* in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the *act. part.*], is not in the position of the augment [of the *aor.*], nor are the vowels of most *act. parts.* like its vowels, as يَنْصُرُ helps or will help, *act. part.* نَاصِرٌ helping, and يَحْمَدُ praises, or will praise, *act. part.* حَامِدٌ praising; whereas in أَفْعَلٌ the *act. part.* is like its *aor.* in the position of the augment, and in the nature of the vowels. They alter the *pass. part.* of the *tril.* by adding the و; and then pronounce the م with Fath, to avoid a succession of two Dammas followed by a و, which is heavy, rare, as in مَغْرُودٌ [252, 379], مَلْمُورٌ

bodkin used in applying collyrium to the eye, and عَصْفُورٌ [253, 396]. The *pass. part.* of the *tril.*, after the alteration mentioned, remains quasi-conformable to its *v.* [252], because the Damma of the م is supplied; while the , is in the predicament of the letter arising from impletion, as in اَدْنُو فَاَنْظُرُ [497] (R). But فَعِيلٌ [sometimes (Aud)] acts as a substitute for مَفْعُولٌ [in indication of its sense (IA); and is then of common gender (IA,A)], as فَتَاَةٌ كَحِيلٌ and فَتَى كَحِيلٌ *a youth, and a damsel, having the edges of the eyelids blackened with collyrium* (IM), and جَرِيحٌ wounded (IA, Aud, A), قَتِيلٌ killed (IA, A), مَذْهُونٌ anointed with oil, and طَرِبَحٌ cast away (Aud), i. q. مَكْجُورٌ, مَجْرُوحٌ (IA, Tsr), مَقْتُولٌ (IA), مَذْهُونٌ, and مَطْرُوحٌ (Tsr). But [IM says that (Tsr)] this, [though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD says (IA, A), فَعِيلٌ i. q. مَفْعُولٌ is frequent (IA, BS, A) in the language of the Arabs (A); but [notwithstanding its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common consent to that requires consideration, because (IA)] it is said [by his father in the Tashrīf not to be regular, "contrary to the opinion of some" (IA, A), which plainly indicates a dispute A); and in the CT to be held by some

(IA,A)] to be regular in the case of the *v.* that has no فَعِيل i. q. فَاعِل [343] (IA, Aud, A), as جَرِيح (IA, Sn) and قَتِيل (Tsr, Sn), not of the *v.* that has فَعِيل i. q. فَاعِل (IA, Tsr), as قَدَر was *potent* and رَحِم was *merciful*, [which two *vs.* have فَعِيل i. q. فَاعِل (Sn),] like قَدِير and رَحِيم (Aud, A), i. q. قَادِر and رَاحِم (Tsr). But قَدِير i. q. مَقْدُور meaning *cooked in the cooking-pot*, is strange, as in فُظِّل طَهَاءُ اللَّحْمِ الْخ [346A, 538] (BS). IM [means that فَعِيل acts as a substitute for مَفْعُول only in indication of its sense: for he (A)] says in the Tashīl, فَعِيل [often (A)] acts as a substitute for مَفْعُول in indication [of its sense (IA)], not in government (IA,A); and فَعَل, فَعِل, and فَعَلَة seldom, as ذَبَح animal for slaughter, قَنَص game, and غَرَنَة quantity scooped up in the hand (A): and, according to this, you do not say مَرَرْتُ بِرَجُلٍ جَرِيحٍ عَبْدُهُ, making جَرِيح govern عَبْدُهُ in the *nom.*; but others plainly declare this construction to be allowable (IA). The *pass. part.* of any [*v.*] other (IH, IM, Sh, Fk) than the [unaugmented (WIH,IM,Jm)] *tril.* (WIH, IM, R, Jm) is in the form of the *aor.*; but has a م pronounced with Damm (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the *act. part.* [343] (Tsr);

and has the penultimate pronounced with Fatḥh (Tsr, Fk): or, you may say, it (Aud) is in the form of the *act. part.*; but has the penultimate pronounced with Fatḥh (IH, IM), literally, as *مُدْخَلٌ* *introduced*, or constructively, as *مُخْتَارٌ* *chosen* (WIH), because so pronounced in the *aor.* whose government is exercised by the *pass. part.*, vid. the *aor.* in the *pass. voice* (R). It is formed from the *trans.*, in which case it needs no adjunct (Tsr), as *مُسْتَخْرَجٌ* *extracted* (IH, Aud, Sh, A) and *مُخْرَجٌ* *brought out* (Sh), like *مُنْتَظَرٌ* *awaited* (IM) and *مُضَارَبٌ* *contended with in beating* (IA); and [from the *intrans.*, in which case it needs an adjunct (Tsr),] as *مُنْطَلَقٌ بِهٖ* *departed with* (Aud). And *أَضَعْتُ الشَّيْءَ* meaning *I doubled the thing*, *pass. part.* *مَضْعُوفٌ* *doubled*, is anomalous (R). But *فَعِيلٌ* sometimes acts as a substitute for *مُفْعَلٌ*, as *أَعْقَدْتُ الْعَسَلَ* *I thickened the honey by boiling it*, *pass. part.* *عَقِيدٌ* *thickened*, and *أَحْلَهُ الْمَرَضُ* *The disease sickened him*, *pass. part.* *عَلِيلٌ* *sickened*, i. e., *مُعْتَدٌ* and *مُعَلٌ* (Tsr). The *pass. part.* is not formed from the *intrans.*, except after the latter has been made *trans.* by a *prep.*, since the *intrans.* has no *obj.*, as *مَبْرُورٌ بِهٖ* [above] or *بِهَا* or *بِهِمْ* or *بِهِنَّ*; and it then, like the *v.*, is neither dualised nor pluralised, contrary to the *pass. part.* formed from the *trans.* (Fk).

If the *v.* be *trans.*, the *pass. part.* is formed from it without restriction of a *prep.*: but, if the *v.* be *intrans.*, then, if it be not *trans.* by means of a *prep.*, the *pass. part.*, like the *pass. v.*, may not be formed from it, since the attribute must have a subject, so that مَذْهُوبٌ, like ذُهِبَ is not said; but, if it be *trans.* to a *gen.* governed by a *prep.*, the *pass. part.* may be formed from it, when attributed to the *prep.* and *gen.*, as سَرْتُ إِلَى الْبَلَدِ I journeyed to the country, *pass. part.* مَسِيرٌ إِلَيْهِ journeyed to. And so in the case of a *trans.* that has its direct *obj.* suppressed from it, and is made *trans.* by a *prep.*, as رَمَيْتَ عَنِ الْقَوْسِ [508], *pass. part.* مَرْمِيٌّ عَنْهَا shot from, the مَرْمِيٌّ shot being the person. And hence their saying اِسْمُ الْمَفْعُولِ The passive participle, i. e., اِسْمُ الْمَفْعُولِ بِهِ The noun denoting the person that the act is done to, the مَفْعُولُ act done being the *inf. n.*, as we mentioned [39]. If the *intrans.* be attributed to an *adv.*, as سِيرَ الْيَوْمَ فَرَسًا The present day has been journeyed on, to the extent of a league [436], the *pass. part.* is not applicable to the *adv.*, except with the *prep.*, the present day being مَسِيرٌ فِيهِ journeyed on, and similarly the league: but, if the *v.* be attributed to the *inf. n.*, as ضَرَبَ ضَرْبٌ شَدِيدٌ A hard beating was beaten [436], the *pass.*

part. is not applicable to the latter, so that you do not say that the *hard beating* is مَضْرُوبٌ *beaten* (R). The *pass. part.* governs like its *v.* (KN) in the *pass. voice*, putting the *pro. ag.* into the *nom.*, as زَيْدٌ مَضْرُوبٌ عَبْدُهُ *Zaid is such that his slave is beaten*, like ضَرْبَ عَبْدُهُ; and the other *regs.* into the *acc.*, literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the *act. part.* are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the *pass. part.* (IH, IM, Sh, Fk); which, therefore, [if it be with آل, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the *pass. v.* in sense [and government (IA, Aud, A): so that, if the *v.* be *trans.* to one *obj.*, the *pass. part.* governs it in the *nom.* as a *pro-ag.*, as زَيْدٌ مَضْرُوبٌ أَبُوهُ *Zaid is such that his father is beaten*; and, if the *v.* be *trans.* to two or three *objs.*, the *pass. part.* governs one in the *nom.* as a *pro. ag.*, and the rest in the *acc.* (A)], as اَلْمُعْطَى كَفَانًا يَكْتَفِي *He that is given a sufficiency is content* (IM), where اَلْمُعْطَى contains a *pron.* relating to [the conjunct (A, Tsr)] آل (IA, Aud, A), and being in the [place of a (A)] *nom.* as a *pro-ag.* (IA, A), which is the first *obj.*, كَفَانًا is the second (IA, Aud, A), and as زَيْدٌ مَعْلَمٌ

أَبُو عَمْرٍَا قَائِمًا *Zaid* is such that *his father is made to know 'Amr to be standing* (A). There is nothing in the language of the ancients, which indicates that the *present* or *future* is prescribed as a condition for the *pass. part.*; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the *act part.* [345] (R). But the *pass. part.* is [dissociated from the *act. part.* in being (Aud)] sometimes *pre.* [below] to the *n.* governed [by it (IA, Aud, A, Fk)] in the *nom.* in sense (IM, Fk) after (1) transfer of the attribution [from that *n.* (Aud, A)] to a *pron.* relating to the *n.* qualified (Aud, A, Fk) by the *pass. part.* (Fk), and (2) government of the former *n.* in the *acc.* by assimilation (Aud, A) to the [direct (A)] *obj.* (A, Tsr), as *الْوَرَعُ مَحْبُودُ الْبَقَايِدِ* *The pious is praiseworthy in his pursuits* (IM), orig. *مَحْبُودٌ مَقَاصِدُ* : IA, Aud, A) with [مَقَاصِدُ governed in (A)] the *nom.* (A, Tsr) as a *pro-ag.* (A); then *مَحْبُودُ الْبَقَايِدِ* with the *acc.* (Aud, A); the attribution being transferred from the *nom.* to the *post. pron.*, vid. the *z*, which then becomes latent in *مَحْبُودٌ*, while *الْ* put as a compensation for it, according to the opinion of the KK [599] (Tsr); then *مَحْبُودُ الْبَقَايِدِ* with the *gen.* (Aud, A). And, in that case, the *pass. part.* is treated like the assimilate *ep.* [348] (Fk). But that is not allowable in the *act.*

part. ; so that you do not say مَرَرْتُ بِرَجُلٍ ضَارِبٍ الْآبَ زَيْدًا meaning ضَارِبٍ أَبُوهُ زَيْدًا I have passed by a man whose father is beating Zaid (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the *pass. part.* from the *act. part.* in the allowability of prefixion to its *nom.*, as he intimates by his saying " But the *pass. part.* is sometimes *pre.*" [above] ; though that require analysis : for (a) when the *act. part.* is *intrans.*, and *subsistence* of its meaning is intended, it is treated like the assimilate *ep.* [not upon the measure of the *act. part.* (Sn)], and may be *pre.* to its *nom.* [after transfer of the attribution, as before explained (Sn)], as زَيْدٌ قَاتِمٌ الْآبَ with الْآبَ in the *nom.*, *acc.*, or *gen.*, on the principle of حَسَنُ الْوَجْهِ [350] : (b) when the *act. part.* is *trans.* to one [*obj.*], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i. e., from the chance that prefixion to the *ag.* may be mistaken for prefixion to the *obj.*; so that if you say زَيْدٌ رَاحِمٌ الْآبْنَاءَ وَظَالِمٌ الْعَبِيدِ Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the

context indicates that the prefixion is to the *ag.*; but if not, it is not allowable (Sn): (b) the majority [above] disallow this construction, [unrestrictedly]: (c) some make a distinction, saying that, if the *obj.* of the *pass. part.* be suppressed for the sake of brevity, this construction is allowable, [because the *act. part.* thus becomes like the *intrans.* (Sn)]; and, if not, not: and this [opinion] is preferred by IU and IAR; and hearsay accords with it, as

مَا الرَّاحِمُ الْقَلْبِ ظَلَامًا وَإِنْ ظَلِمًا * وَلَا الْكَرِيمُ بَيْنًا وَإِنْ حَرِمًا

The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed (MN): (c) when the *act. part.* is *trans.* to more [than one *obj.*], it may not be co-ordinated with the assimilate *ep.*, without dispute, say some: (2) the peculiarity of that [construction] to the *intrans. pass. part.*, which is the one formed from [the *inf. n.* of] the [*v.* *trans.* to one *obj.*, as is intimated by IM in his *ex.*, and is distinctly declared by him elsewhere than in this book; while, as for the *trans.*, the preceding observations on the *trans. act. part.* are applicable to it (A). IM says in the Tashīl "The *act. part.*, if *subsistence* of the meaning be intended, is treated like the assimilate *ep.*; and the soundest opinion is that the *pass. part.* [formed from the *inf. n.*] of the [*v.*] *trans.* to one *obj.* belongs to this *cat.*" (Tsr). If the *pass. part.* be *pre.* to its *reg.*, whether a *pro ag.*, as in مَرَدَّبُ الْخُدَامِ [349], or not, as in زَيْدٌ مُعْطَى دِرْهَمٍ غُلَامُهُ Zaid is such that his servant is given a dirham, i. e., مُعْطَى دِرْهَمًا, its prefixion,

is improper [111]. But, if it be not *pre.* to its *reg.*, its prefixion is proper, whether the *post.* be an *ag.* in respect of the sense, as in *زَيْدٌ مَضْرُوبٌ عَمْرٍو* *Zaid is the beaten of 'Amr*; or not, as in our saying *الْكَاسِيْنَ عَلَيْهِ* *AlHusain (peace be upon him!) is the slain of AtTaff. God abase his slayer!* (R. The co-ordination of the *pass. part.* with the assimilate *ep.* is allowable only when it is on its original measure, vid. the measure of *مَفْعُولٌ* from the *tril.*, and the measure of the *aor.* in the *pass.* voice from the *non-tril.*; for, if it be transmuted from that [measure] to *فَعِيلٌ* or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn¹)] so that *مَرَرْتُ بِرَجُلٍ كَحِيلٍ عَيْنُهُ* or *قَتَلَ أَبِيهِ* is not said. IU indeed allows it; but it needs hearsay (A). These *exs.* import that *مَرَرْتُ بِرَجُلٍ مَكْشُولٍ عَيْنُهُ* *I passed by a man having his eye blackened with collyrium* or *مَقْتُولٍ أَبِيهِ* *killed by his father* is allowable; and this obviously is so, because the *pass. part.* mentioned is treated like the assimilate *ep.*, in which that [construction is allowable, as *مَرَرْتُ بِرَجُلٍ حَسَنِ وَجْهِهِ* *I passed by a man fair in his face*, by prefixion of *حَسَنِ* to *وَجْهِهِ*, although that is weak [350] (Sn.)

THE ASSIMILATE EPITHET.

§. 348. The assimilate *ep.* is that [*n.* (WIH)] which is derived from [the *inf. n.* of (R)] an *intrans. v.* [349] to denote the *person*, [or *thing* (Jm,)] whereby [the *accident* denoted by the *inf. n.* of] that *v.* exists [below], in the sense of *subsisting* (IH), i. e., *being continuous and inseparable* (R), not of *originating* [349] (Jm). It is every *ep.* whose attribution is transferable to the *pron.* of the *n.* qualified by it, as *زَيْدٌ حَسَنٌ وَجْهَهُ* *Zaid is beautiful in his face*, with the *acc.* or *gen.* [350]. The *o. f.* is *حَسَنٌ وَجْهَهُ* [below], with [وَجْهَ in] the *nom.*, because it is logically an *ag.*, since the *beauty* really belongs only to the *face*: but, meaning to intensify, you transfer the attribution to the *pron.* of *زَيْدٌ* *Zaid*, making *Zaid* himself beautiful; and put the *face* afterwards, as a complement, governing it in the *acc.* by assimilation to the direct *obj.* [below]; and, after that, you may govern it in the *gen.* by prothesis, in which case also the *ep.* is assimilate, because the *gen.*, according to the soundest opinion, is educed from the *acc.*, not from the *nom.*, lest prefixion of the thing to itself [120] be entailed, since the *ep.* is always identical with its *nom.*, [because the *face* is identical with the *beautiful* (MAd),] and different from its *acc.* (Sh). The *ep.* assimilated to the *act. part.* [*trans.* to one *obj.* (Aud)] is an *ep.* whose putting

[what is (Aud)] logically an *ag.* into the *gen.* is approvable (IM), as حَسَنُ الْوَجْهِ beautiful in the face [below] (IA, Aud), orig. حَسَنٌ وَجْهٌ [above], where وَجْهٌ is governed in the *nom* by حَسَنٌ [350]. This [putting of the *ag.* into the *gen.*] is not allowable in other *eps.* : for you do not say زَيْدٌ ضَارِبُ أَبِي عَمْرٍا, meaning زَيْدٌ أَبُو عَمْرٍا Zaid is such that his father is beating 'Amr, [since the *act. part. trans.* to one *obj.* may not be *pre.* to its *ag.*, according to the majority, even if *subsisting* be intended by it, because this prefixion might be mistaken for prefixion to the *obj.* (MKh)]; nor زَيْدٌ قَائِمٌ أَبِي عَمْرٍا, meaning زَيْدٌ قَائِمٌ أَبُو عَمْرٍا Zaid is such that his father will be standing to-morrow (IA), because the *intrans. [act. part.]* may not be *pre.* [to its *ag.*] when *originating* is intended by it. If, however, *continuance* be intended by it, the *intrans. act. part.* is an assimilate *ep.*, this name being then unrestrictedly applicable to it (MKh). For the *act. part.* may govern the connected in the *nom.*, as هَذَا رَجُلٌ قَائِمٌ أَبُو عَمْرٍا This is a man whose father is standing [145], where you qualify the *man* by the act of another, because of the connection between the two : and, when *intrans.*, and governing the connected, the *act. part.* resembles the *cat.* of [the assimilate *ep. in*] حَسَنُ الْوَجْهِ [above]; so that you may transfer the act [from the *ag.*] to the qualified, and afterwards

prefix the *act. part.* explicatively to what was an *ag.*,
 saying هَذَا رَجُلٌ قَائِمٌ الْآبِ *This is a man whose father is*
standing, where قَائِمٌ contains a *pron.* governed by it
 in the *nom.*, relating to the رَجُلٌ *man.*, as is proved by
 your saying هَذِهِ أَمْرَأَةٌ قَائِمَةٌ الْآبِ *This is a woman whose*
father is standing, where the feminization of قَائِمَةٌ is
 a proof of what we have said (IY). And, as before
 mentioned [347], the *pass. part.* may be *pre.* to the *n.*
 [orig.] governed in the *nom.* by it, as يَذُّ مَضْرُوبٌ الْآبِ
Zaid is beaten in respect of father, [provided that *con-*
tinuance be intended (MKh),] it being then treated like
 the assimilated *ep.* (IA). And they say فَلَانٌ مَعْمُورٌ الدَّارِ
Such a one is such that his abode is inhabited and
 مُدَبَّبٌ خُدَّامُ *his servants are well trained*, i. e.,
 مُدَبَّبٌ خُدَّامُهُ and مَعْمُورَةٌ دَارُهُ [347], treating the *pass. part.*
 like [the assimilate *ep. in*] حَسَنُ آلِ لُجَّةٍ above (IY). The
 definition [last] mentioned is criticised by BD on the ground
 that approvability of prefixion to the *ag.* is not suitable
 for the definition, and differentiation, of the assimilate
ep., because the knowledge of it is dependent upon know-
 ledge of the word's being an assimilate *ep.* And he
 defines the assimilate *ep.* as that which is formed from
 [the *inf. n.* of (Sn)] an *intrans. v.* to import *attributability*
of the accident to [the person, or thing, denoted by] the

n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زَيْدٌ حَسَنٌ Zaid is beautiful [below], it means that *beauty is affirmable of him, and continuing in all the times of his existence*; not that it is *novel, originating* (Fk). But what I think is that, as the *assimilate ep.* is not constituted to denote *originating*, so also it is not constituted to denote *continuing in all the times*, because *origination* and *continuity* are restrictions on the *ep.*, of which it contains no indication. For, by constitution, such a word as حَسَنٌ beautiful means *only possessing beauty, whether in one, or all, of the times*; and the expression contains no indication of either restriction. The *ep.*, therefore, properly denotes the *quantity common to both of them*, vid. *qualifiability by beauty* unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negated in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently *affirmable in all the times*, unless there exist some context indicative of its peculiarity to one of them, as when you say كَانَ هَذَا حَسَنًا ثُمَّ بَقِيَ سَيِّئًا This man was beautiful, and then became ugly, or سَيَصِيرُ هَذَا حَسَنًا He will become beautiful, or هُوَ الْآنَ فَقَطْ حَسَنٌ He is only now beautiful; so that its apparent sense of *continuity* is not constitutional (R). Its shape is different

from that of the *act. part.*, [varying (WIH, Jm)] in accordance with hearsay, as ^{حَسَنٌ} beautiful, ^{صَعْبٌ} hard, and ^{شَدِيدٌ} severe (IH). The assimilate *ep.* is not regular, like the *act.* and *pass. parts*, as is shown in [the following extract from] the SH ; but it occurs regularly upon the measure of ^{أَفْعَلٌ} in the case of *colors* and *external defects*, like ^{أَسْوَدٌ} black and ^{أَبْيَضٌ} white, ^{أَدْعَجٌ} having wide black eyes and ^{أَعْوَرٌ} blind of one eye [below] (R). The assimilate *ep.*, [derived] (1) from [the *v.* whose *pret.* is on the measure of ^{فَعَلَ} with Kasr (R),] such as ^{فَرِحَ} was joyful, (a) «when not denoting *colors*, (external) *defects*, or *appearances* (Jrb),] is on the measure of (α) [^{فَعَلَ}, like (R)] ^{فَرِحَ} joyful, mostly (SH), [and even] regularly in the case of (α) *internal ailments*, like ^{وَجَعٌ} pain and ^{لَوَى} colic ; (β) *internal defects akin to ailments*, such as ^{نَكَدٌ} meanness, ^{عَسَرٌ} ill-nature ^{لَحَزٌ} niggardliness, and the like ; (γ) *excitement and levity*, other than *heat of the inside* and *repletion*, like ^{أَرَجٌ} exhaling a strong odour, ^{بَطَرٌ} insolence, ^{أَشْرٌ} [327, 331] ^{جَدَلٌ} gladness, ^{فَرَحٌ} [331], ^{عَلَقٌ} pregnancy, and ^{سَلَسٌ} in continence of urine. (R): the assimilate *ep.* is mostly derived from the *v.* whose *pret.* is pronounced with Kasr of the ع : and, when [derived] from it, is mostly [pronounced] with Kasr of the ع (Jrb) ; but in some instances

Damm occurs with Kasr, as ^{دُدُس} *intelligent*, ^{حَدِير} *wary*, and ^{عَجَلٌ} *hasty* [below] (SH), all three with Damm and Kasr (MASH): (b) [^{فَعِيلٌ} , like (R, Jrb)] ^{سَلِيمٌ} *safe* (SH), in the case of what ought to have ^{فَعِلٌ} , as ^{سَقِيمٌ} *sick* and ^{مَرِيضٌ} *ill* ; while ^{سَلِيمٌ} is made to accord with ^{مَرِيضٌ} , the regular form being ^{سَالِمٌ} : but ^{فَعِيلٌ} mostly occurs in the reduplicated, like ^{طَبِيبٌ} *skilled in medicine*, ^{كَلِيبٌ} *intelligent*, and ^{خَسِيسٌ} *sordid* ; and in the defective belonging to the cat. of the ^ي , like ^{تَقِيٌّ} *pious* and ^{شَقِيٌّ} *wretched* (R): (c) [^{فَعْلٌ} , like (Jrb)] ^{شَكُسٌ} *perverse*: (d) [^{فَعْلٌ} , like (Jrb)] ^{حُرٌّ} *free*: (e) [^{فَعْلٌ} , like (Jrb)] ^{صِفْرٌ} *empty* [368] (SH), as in tradition ^{إِنَّ أَصْفَرَ الْبُيُوتِ مِنَ الْخَيْرِ الْبَيْتُ} *Verily the house emptiest of good is the house empty of the book of God most High* (Jrb): (f) [^{فَعُولٌ} , like (Jrb)] ^{غَيْرٌ} *jealous* (SH): the Jh gives *masc.* and *fem.* ^{غَيْرٌ} *jealous*, *pl. masc.* and *fem.*, ^{غَيْرٌ} [246]; and *masc.* ^{غَيْرَانٌ} *jealous*, *fem.* ^{غَيْرَى} , *pl. masc.* ^{غَيَارَى} with Fath and Damm of the ^غ , *pl. fem.* ^{غَيَارَى} (Jrb): (g) ^{فَعْلَانٌ} [below], regularly in the case of (a) ^{إِمْتِلَاءٌ} *repletion*, ^{سَكْرٌ} *drunkenness*, ^{رَى} *drinking one's fill*, ^{غَرَتْ} *hunger*, and ^{شَبَعٌ} *satiety*; (b) *heat of the inside*, like ^{عَطَشٌ} *thirst*, ^{جُوعٌ} *hunger*, ^{غَضَبٌ} *anger*, and ^{لَهْفٌ} (R): (b) when denoting colors,

[like سَوَادٌ *blackness* and بَيَاضٌ *whiteness*, external (R)] defects, [like عَوْرٌ *blindness of one eye* and عَمَى *blindness* (R),] or appearances, [like زَبَبٌ *hairiness*, جَرْدٌ *hairless*, هَضْمٌ *larkness of belly*, and صَلَعٌ *baldness* (R),] is [regularly (R)] on the measure of أَفْعَلُ (SH), fem. فَعْلَاءُ, pl. masc. and fem. فُعْلٌ (R), like أَسَوْدُ [above], أَعَزُّ [above], and أَبْلَجُ *having a clear space between the eyebrows* (Jrb): (a) hence the *blind of heart* is called عَمٍ, because this defect is *internal*; while the *blind of eye* is called أَعْمَى 327: (b) أَتْعَعٌ *maimed* and أَجْدَمٌ *mutilated* are said, as though formed from قَطَعَ and جَذِمَ, though these are not used, but قُطِعَ and جُذِمَ in the *pass. voice*, from which the regular form is مَقْطُوعٌ and مَجْدُومٌ: (c) أَفْعَلُ sometimes encroaches upon فَعْلٌ, as أَوْجَرٌ and وَجِرٌ *timid*, which is an *internal defect*, so that the regular form is فَعْلٌ; and similarly أَحْمَقُ and حِمِقٌ *stupid*: and so فَعْلٌ encroaches upon أَفْعَلُ in the case of *external defects* and appearances, as شَعَثٌ and أَشْعَثٌ *having shaggy hair*, أَحَدَبٌ and حَدَبٌ *humpbacked*, كَدِرٌ and أَكْدَرٌ *turbid*, and قَعَسٌ and أَقْعَسٌ *having a protuberant chest*; and أَفْعَلُ upon فَعْلَانُ in the sense mentioned [above for the latter], as أَهْيَمٌ and هَيْيَانٌ *thirsty*: and فَعْلَانُ sometimes acts as a substitute for فَعْلٌ, like غَضَبَانُ *angry*, the regular form

being **غَضِبٌ**, since *anger* is an *excitement*; but that is only because *heat of the inside* is mostly inseparable from *anger*: and they say **عَجَلَانُ** and **عَجِلٌ** *hasty*, **عَجِلٌ** [above] from regard to the *unsteadiness* and *levity*, and **عَجَلَانُ** from regard to the *heat of the inside*: in short, since the three [measures] mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say **قَرَبَانُ** [below] of a *cup* when it is *nearly full*, and **نَصْفَانُ** when it is *half full*, though **قَرَبٌ** and **نَصْفٌ** are not used, but **قَارَبَ** and **نَصَفَ**, making the form of the *ep. accord*, with the sense, i. e., *repletion*: (e) **فَاعِلٌ** occurs in the sense of the assimilate *ep.*, denoting *unrestricted qualifiability by [the accident denoted by] what it is derived from*, without the sense of *origination* in this *cat.* or any other, although **فَاعِلٌ** *orig.* denotes *origination* [331], as **خَاشٍ** *afraid*, **سَاخِطٌ** *angry*, and **جَائِعٌ** *hungry* (R): (2) from [the *v.* whose *pret.* is pronounced with Damm of the ع (Jrb),] such as **كَرِمٌ** [331], is upon the measure of (a) [**فَعِيلٌ**, like (R)] **كَرِيمٌ** [246], mostly: (b) [**فَعِلٌ**, like (R)] **خَشِيٌّ** [239, 343]: (c) [**فَعَلٌ**, like (R)] **حَسَنٌ** [239, 343]: (d) [**فَعَلٌ**, like] **صَعْبٌ** [above]: (e) [**فَعَلٌ**, like] **صَلْبٌ** *hard*: (f) [**فَعَالٌ**, like] **جَبَانٌ** [246,

343]: (g) [فَعَالٌ, like (R)] شَجَاعٌ [below] (SH): نَعَالٌ occurs, as an intensive form of فَعِيلٌ, often, but not universally, in this *cat.*, as طَوِيلٌ and طَوَالٌ [246], شَجِيعٌ and عَجِيبٌ [246, 343]; seldom in any other *cat.*, as عَجِيبٌ wonderful and عَجَابٌ: and, if the ع be doubled, it is more intensive, as طَوَّالٌ very tall (R): (h) [نَعُورٌ, like] وَثُورٌ staid: (i) [فُعْلٌ, like] جُنُبٌ [239, 343] (SH): (j) عَاقِرٌ, like فَاعِلٌ, like عَاقِرٌ خَشَنَاءُ coarse, fem. أَخْشَنُ, أَنْعَلٌ barren (R): (3) from فَعَلَ [with Fath of the ع (Jrb)] is rare, [the *act. part.* being used instead of it (Jrb)]; but occurs, as حَرِيصٌ covetous, أَشْيَبٌ [343], and ضَيِّقٌ narrow (SH). The assimilate *ep.* is frequent in the *conjug.* of فَعِلٌ, because this formation is common in the case of internal ailments, external defects, and appearances [484], all three of which are mostly inseparable from their subject; while the assimilate *ep.* [also] is *intrans.* [349], and apparently *continuous*: and similarly فَعَلَ denotes *natures* [484], which are *intrans.*, and *continuous*: whereas فَعَلَ is not commonly an *intrans. v.*; and, even when *intrans.*, is not *continuous*, like دَخُولٌ entering, خُرُوجٌ going forth, قِيَامٌ standing, and قُعُودٌ sitting [331]. But أَشْيَبٌ [above] is extraordinary; and so is أَمِيلٌ swaying from مَالٌ, *aor.* يَمِيلُ (R). And the assimilate

ep. occurs on the measure of *فَعْلَانُ*, [derived] from all, [i. e., from *فَعَلَ* with Fath, Damm, or Kasr (R, Jrb) of the ع (Jrb).] in the sense of *hunger, thirst*, and their *opps.*, as *جَوْعَانُ* *hungry*, *عَطْشَانُ* *thirsty* [250, 385], *شَبْعَانُ* *satiated, glutted*, and *رَيَّانُ* *having drunk one's fill* (SH). IH says this in order to include such as *جَاعَ* *hungered*, *aor. يَجُوعُ*: but the assimilate *ep.* [derived] from a *conjug.* other than *فَعَلَ* with Kasr of the ع, in the sense of *hunger and thirst*, seldom occurs; and is made to accord with [the *ep.* derived from] the *conjug.* of *فَعَلَ*, as *مَلَّانُ* *full* and *قَرَّبَانُ* [above] are made to accord with it (R). The assimilate *ep.*, [though it agrees with the qualified in its inflection, as the *act. part.* does (IY),] is not [like the *act. part.* in being (IY)] one of the *eps.* conformable [to their *vs.* in vowels, quiescences, and number of letters (IY)]: but is only assimilated thereto in being made *masc.* and *fem.*; [in having the *l* and *j* prefixed to it (IY);] and in being put into the *du.*, and into the *pl.* (M) with the *و*, and *ن* (IY). Its resemblance to the *act. part.* consists in (1) its denoting *an accident, and the person whereby the accident exists* [above]: (2) its having a *fem.* [with the *s*, in most cases (Sn)]: (3) its being put into the *du.*; and, in most cases, into the [*perf.* (Sn)] *pl.* (A) *masc.* [239, 248]. We say "in most cases" because one does not say *أَبْيَضُ* or *أَبْيَضُونَ* in the case of such as *أَبْيَضُ*

[249], nor غَضَبَانُونَ in the case of such as غَضَبَانُ [250], as one says ضَارِبَةٌ and ضَارِبُونَ, notwithstanding that أَفْعَلٌ, *fem.* فَعْلَاءٌ, and فَعْلَانُ, *fem.* فَعْلَى, are treated as assimilate *eps.* (Sn). This *ep.* participates with the *act. part.* in (1) indicating *accident and its ag.*; (2) being made *masc.* and *fem.*; and being put into the [*du.* and (Fk)] *pl.*; (3) being supported (Tsr, Fk), when anarthrous (Tsr), upon one of the things mentioned [546] (Fk), when it governs the *acc.* after the manner of a direct *obj.* [below]; while its government of the *nom.*, or of another *acc.*, is not dependent upon that, as is the case with the *act. part.* also (YS). It [therefore (M)] governs like its *v.* (M, IH), unrestrictedly (IH), i. e., without any condition of *time* [345] (WIH, R, Jm), *time* being disregarded in what is indicated by it, because زَيْدٌ حَسَنٌ [above] means that *beauty is subsisting*, not *originating, in him* (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the *act. part.* [346] (WIH, R); nay, is more appropriate to the assimilate *ep.*, because of its weakness. The reason why the assimilate *ep.* governs, although its shape is not commensurable with the *v.*, nor does it denote the *present* and *future* [349], whereas the *act. part.* governs because of its resemblance to the *v.* in latter and sense [343], is

that it resembles the *act. part.*, because the [assimilate] *ep.* is [significant of] *that* [person or thing] whereby the accident [denoted by the *inf. n.*] that it is derived from exists, being i. q. ذُو pre. to its *inf. n.*, like حَسَنٌ i. q. ذُو حَسَنِ , as the *act. part.* is the subject of the accident [denoted by the *inf. n.*] that it is derived from, like ذُو صَارِبٍ i. q. ذُو صَرِبٍ ; there being no difference between them, except as regards the origination constitutionally [implied] in one of them, and the *unrestrict- edness* in the other (R). It has the government of the *act. part. trans.* [to one *obj.* (A)], according to the rule already laid down (IM) for the *act. part.*, *vid.* that it must be supported (IA,A) upon what has been mentioned (A). It governs the *nom.* and *acc.*, as زَيْدٌ حَسَنٌ الرَّجُلَ *Zaid is beautiful in face*, where حَسَنٌ contains a *nom. pron.*, which is the *ag.*, and الرَّجُلَ is governed in the *acc.* by assimilation to the direct *obj.* [below] (IA). The *acc.* governed by the *ep.* assimilated to the *act. part. trans.* to one *obj.*, as in زَيْدٌ حَسَنٌ وَجْهَهُ [above], is not in the *acc.* as an *obj.*, because the *ep.* is *trans.* only in consequence of the transitivity of its *v.*, while حَسَنٌ , which is the *v.*, is *intrans.*, and so therefore is its *ep.*, which is subordinate to it; nor as a *sp.*, because it is *det.* by prefixion to the *pron.*, while the opinion of the BB, which is the truth, is that the *sp.* is not *det.* [83, : and,

since these two constructions are nullified, there remains only what we have said, *vid.* that it is assimilated to the direct *obj.* [above], ^وحَسَنٌ being assimilated to ^وضَارِبٌ in that each of them is an *ep.* that is dualized, pluralized, and feminized, and that requires something to follow it after receiving its *ag.*; so that the ^ورَجَّةٌ is governed in the *acc.* by assimilation to ^وعَمْرًا in ^وزَيْدٌ ضَارِبٌ ^وعَمْرًا *Zaid is beating Amr* (Sh). The *reg.* of the assimilate *ep.* needs a *cop.*, which is only the *pron.* [relating to the *n.* qualified by the assimilate *ep.* (DM)], expressed, as ^وزَيْدٌ حَسَنٌ وَجْهَهُ, [where ^وجْهَهُ is *ag.* of ^وحَسَنٌ (DM),] or ^وزَيْدٌ وَجْهًا مِنْهُ, [where ^وجْهًا is governed in the *acc.* by assimilation to the direct *obj.* (DM)]; or supplied, as ^وزَيْدٌ حَسَنٌ وَجْهًا, i. e., مِنْهُ [below]. There is a dispute about ^وزَيْدٌ حَسَنٌ الْوَجْهَ with the *nom.* [350]:—some say that مِنْهُ is to be supplied: and some that ^وأَلْ is a substitute for the *pron.* [599] (ML); and, according to this, IHsh's phrase "only the *pron.*" [above] means "only the *pron.* or its substitute". With the *acc.* or *gen.*, however, as ^وحَسَنٌ الْوَجْهَ [349] or ^وحَسَنٌ الْوَجْهَ, no *cop.* is needed, because the *pron.* is present in the *ep.*: and the result is that, if a *pron.* be present in the *ep.*, it suffices; but, if not, the *pron.* must be in the *reg.* of the *ep.*: though this is open to the objection that in ^وحَسَنٌ وَجْهًا the *ep.* contains

[343] (ML): but the assimilate *ep.* [only (ML)] from the [v. (Tsr)] *intrans.* [348] (Aud, ML) by constitution (Tsr), like [°]حَسَنٌ *beautiful* and [°]جَمِيلٌ *comely* (Aud, ML); or by intention, like [°]ضَارِبُ الْآبِ *whose father is a beater*, and [°]مَضْرُوبُ الْعَبْدِ *whose slave is beaten*, since the *act.* and *pass. parts.*, when *subsisting* is intended by them, are treated like the assimilate *ep.* [below], as IM says in the Tashīl (Tsr): (a) as for [°]رَحِيمٌ *merciful*, [°]عَلِيمٌ *knowing*, and the like, they are confined to hearsay (A): (2) the *act. part* denotes [one of (Aud)] *the three times* [343]; but the assimilate *ep.* only the [continual (Aud)] *present* (Aud, ML) *time* (Aud, DM), i. e., the *time of the speaker*, explained by IHsh [and Kh] as (DM) meaning the *past continuous with the present time* (ML, Tsr), not the *discontinuous past* or the *future* (Aud): (a) since Sf holds that it denotes the *past*, and IM that it denotes the *present*, IHsh, in order to reconcile these two opinions, intimates that those who say the *past* mean the *past continuous with the present*; and those who say the *present* mean the *present that the past is continuous with*: so that it has no indication of *originating*, nor of *subsisting in all the times* [348]; but indicates only the *present accident* (DM): (3) the *act. part.* is always conformable to the *aor.* in its vowels and quiescences [343] (Aud, ML), like [°]ضَارِبٌ and [°]يَضْرِبُ (ML,

(Tsr), *يَقُومُ* and *قَاتِمُ* (ML), whence *يَقُومُ* and *قَاتِمُ*, *orig. يَقُومُ*; though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by *يَذْهَبُ* and *ذَاهِبٌ*, and *يَقْتُلُ* and *قَاتِلٌ* (ML), for which reason IKhb says that this [agreement of the *act. part.* with the *aor.* in vowels, etc. (DM),] is [an agreement in] a prosodical, not an etymological measure (ML, Tsr): but the assimilate *ep.* is conformable to the *aor.* (Aud ML), whether it be formed from the *tril.* or the *non-tril.* (Tsr), like *طَاهِرٌ* *طَاهِرٌ* *free from vice*, *مُنْطَلِقُ* *اللسان* *fluent in tongue*, *مُطْمَئِنُّ* *النفس* *easy in mind* (ML); and unconformable [to the *aor.* (Aud)], which is the prevalent [formation] (Aud, ML) in the [*ep.*] formed from the *tril.* (Aud), like *جَمِيلٌ* *comely* (Aud, ML), *حَسَنٌ* *beautiful*, *ضَخْمٌ* *bulky*, and *مَلآنٌ* *full* (Aud): (a) the saying of [Z, IH, Ibn Al'Ilj, and (Tsr)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adi Ibn Zaid at Tamimi, a heathen poet (MN),]

مِنْ صَدِيقٍ أَوْ أَخِي ثِقَةٍ * أَوْ عَدُوٍّ شَاحِطٍ دَارًا

[Whether a friend, or a trusty companion, or a foe distant in abode (MN)] is a case of assimilate *ep.* (ML, Tsr), since *شَاحِطٌ* is conformable to *يَنْحَطُّ* (Tsr, DM), so that the *ep.* agrees with the *aor.* in measure (DM): (4).

the *act. part.* may be preceded by its *acc.* (Aud, ML), as زَيْدٌ عَمْرًا ضَارِبٌ *Zaid is beating 'Amr* [343] (ML, Tsr): but the assimilate *ep.* is not preceded by its *acc.* (Aud), being subordinate to the *acc. part.* in government (Tsr); while زَيْدٌ وَجْهَهُ حَسَنٌ is not allowable (ML, Tsr): (a) hence the *acc.* is correct in such as زَيْدًا أَنَا ضَارِبُهُ (*I am beating*) *Zaid, I am beating him* [62]; but disallowed in such as زَيْدٌ أَبُوهُ حَسَنٌ وَجْهَهُ *Zaid is such that his father is beautiful in his face* (Aud): (5) the *reg. of the act. part.* is connected, [i. e., conjoined with a *pron.* relating to the qualified (DM),] and extraneous, as زَيْدٌ ضَارِبٌ غُلَامَةً وَعَمْرًا *Zaid is beating his young man and 'Amr*, [where غُلَامَةً is connected, and عَمْرًا extraneous (DM)]: but (ML) the *reg. of the assimilate ep.* must be connected, [i. e., conjoined with the *pron.* of its qualified, either literally (Aud),] as زَيْدٌ حَسَنٌ وَجْهَهُ *Zaid is beautiful in his face* [below]; or [ideally, as (Aud)] زَيْدٌ حَسَنٌ الْوَجْهَ *Zaid is beautiful in the face* [348] (Aud, ML), i. e., مِنْهُ *of him* (Aud), meaning زَيْدٍ مِنْ *of Zaid* (Tsr); while زَيْدٌ حَسَنٌ عَمْرًا is disallowed (ML): (a) this opinion [that the *cop.* is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that آل is a substitute for the *post.* [*pron.* (Tsr)]: (b) the saying of BD that the allowability of such as زَيْدٌ بِكَ فَرِحَ *Zaid is joy-*

ful in thee falsifies the generality of IM's saying that the *reg.* must be connected [350] and *postpos.*, is refuted, because by "the *reg.*" [in IM's saying (Tsr) is meant what the *ep.* governs by right of [its] resemblance [to the *act. part.* (Tsr)]; whereas its government of the *adv.* is by reason of the verbal sense contained in it; as also is its government of the *d. s.*, *sp.*, and the like (Aud): (6) the *act. part.* does not vary from its *v.* in government; while the assimilate *ep.* does, since it governs the *acc.* notwithstanding the intransitiveness of its *v.*, as *زَيْدٌ حَسَنٌ وَجْهَهُ* [above]; whereas *زَيْدٌ حَسَنٌ وَجْهَهُ* with the *acc.* is disallowed, contrary to the opinion of some, [who allow the *intrans. v.* that forms an assimilate *ep.* to govern the *acc.* by assimilation to the direct *obj.* (DM)]: (a) as for the tradition *إِنَّ أَمْرَأَةً كَانَتْ تُهْرَقُ الدِّمَاءَ*, [where it may be objected that *الدِّمَاءَ* is governed in the *acc.* by *تُهْرَقُ* with *Fath* or quiescence of the *s*, *aor. pass.* of *زَيْدٌ أَلْدَمَ* *Zaid shed the blood*, i. e., *أَرَأَيْتَ*, notwithstanding that this *v.* is *trans.* to only one *obj.*, which here is the *pro-ag.*, the reply to it is that (DM), *الدِّمَاءَ* is (a) a *sp.*, *أل* being *red.*, [i. e., *Verily a woman that was poured out by others in respect of blood the woman being slain*, according to this reply (DM)]; or (b), says IM, an *obj.*, the *o. f.* being

تَهْرِيقُ *that was pouring out blood*, [and the woman being a slayer, according to this reply (DM),] and the Kasra then converted in to Fatha, and the *ي* into *ا*, as in جَارَّةٌ, نَاصَاةٌ and بَقَى, which is refuted, because the condition of that [conversion (DM)] is mobility of the *ي*, as in جَارِيَةٌ *girl*. نَاصِيَةٌ *forelock*, and بَقِيَ *remained*: (7) the *act. part.* may be suppressed, while its *reg.* remains: and therefore they allow (a) أَنَا زَيْدًا صَارِبٌ [62]; and (b) هَذَا صَارِبٌ زَيْدٍ وَعَمْرًا by subaudition of a *v.*, or of a *qual.* pronounced with Tanwīn [346. A], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the *act. part.* does not govern the *obj.* in the *acc.* except when it is synarthrous or pronounced with Tanwīn, while here it is neither (DM): whereas مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ وَالْفِعْلِ with الْوَجْهِ in the *gen.*, and الْفِعْلِ in the *acc.*, is not allowable, nor مَرَرْتُ بِرَجُلٍ وَجْهَهُ حَسَنٌ with the وَجْهَ governed in the *acc.* [by a suppressed *ep.* after the manner of distraction (DM)], because the [assimilate] *ep.* does not govern when suppressed, [which is a cause of disallowance in both *exs.* (DM)]; and because it is not preceded by its *reg.*, [i.e., does not govern what precedes it,] and what does not govern does not expound an *op.*, [which is a cause of disallowance in the second *ex.* (DM)]: (8) it is not inelegant to

suppress the *n.* qualified by the *act. part.*, and prefix the latter to the *n. pre.* to the *pron.* of the [suppressed (DM)] qualified, as *مَرَرْتُ بِقَاتِلِ أَبِيهِ* *I passed by a (man) slayer of his father*, [i. e., *بِرَجُلٍ قَاتِلِ أَبِيهِ* (DM)]; whereas *مَرَرْتُ بِحَسَنِ وَجْهِهِ* *I passed by a (man) beautiful in his face*, i. e., *بِرَجُلٍ حَسَنِ وَجْهِهِ* (DM),] is inelegant (ML): (9) the *nom.* and *acc.* governed by the *acc. part.* are separable [from it (DM)], as *زَيْدٌ ضَارِبٌ فِي الدَّارِ أَبُوهُ عَمْرًا* *Zaid is such that his father is beating Amr in the house*; whereas, according to the majority, *زَيْدٌ حَسَنٌ فِي الْكَرْبِ وَجْهُهُ* *Zaid is such that his face is beautiful in battle* is disallowed, whether you put [the *وَجْهُ* into (DM)] the *nom.* or *acc.*: (10) the *reg.* of the *act. part.* may be followed by all the *appos.*; whereas the *reg.* of the assimilate *ep.* is not followed by the *ep.* (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the *pron.*, which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition *أَعْرَضَ عَيْنَهُ الْيَمْنَى* [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that *الْيَمْنَى* *the right* is the *enunc.* of a suppressed [*inch.*], i. e., *هِيَ الْيَمْنَى* (*It is*) *the right*, this *prop.* being a reply to an assumed question “Which eye?”; or that it is the *obj.* of a suppressed [*v.*], i. e., *أَعْنَى الْيَمْنَى* (*I mean*) *the right*

(DM): (11) the *appos.* of the *gen.* governed by the *act. part.* may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above]; and وَجَاعِلُ اللَّيْلِ آخِ VI. 96. [346. A, 538] is a possible instance of it: whereas هُوَ حَسَنُ الْوَجْهِ وَالْبَدَنِ *He is beautiful in the face and the body*, with the وَجْه in the *gen.*, and the بَدَن in the *acc.*, is not allowable, contrary to the opinion of Fr, who allows هُوَ قَرِيٌّ الرَّجْلِ وَالْيَدِ *He is strong in the leg and the arm* with the coupled in the *nom.* [or *acc.* (DM)]; (a) the Bdd allow the *appos.* of the *acc.* to be in the *gen.* in both the *cats.*, [i. e., the *act. part.* and assimilate *ep.* (DM),] as نَظَّلَ طَهَاءَ اللَّحْمِ آخِ [346. A, 347, 538], where قَدِيرٌ, according to them, is coupled to صَفِيفٌ: but the *gen.* in قَدِيرٌ is explicable on the theory that the *o. f.* is قَدِيرٌ أَوْ طَابِخٌ or (cooking) boiled meat, [or قَدِيرٌ مُنْضَجٌ (dressing) boiled meat (EM),] the *pre.* being suppressed, and the *post.* left in the *gen.*, as in the reading of VIII. 68. [127]; or that قَدِيرٌ is coupled to صَفِيفٌ, but is put into the *gen.* by vicinity [130. A], or by imagining صَفِيفٌ to be in the *gen.*, like وَلَا سَابِقِي شَيْءٍ [426, 538] (ML), not by coupling to the place (DM).

§ 350. IM mentions in the Tashil that the *reg.* of the assimilate *ep.* is [sometimes] a prominent attached *pron.*, [i.e. not detached, independent, whether it be contiguous to the *ep.* (Sn),] as

*

حَسَنَ الْوَجْهِ طَلَّقَهُ أَنْتَ فِي السَّلَامِ وَفِي الْكَرْبِ كَالْحَمِ مُكْفَهَرٌ

(A) *Fair of face, bright of it, art thou in peace ; and in war frowning, stern (MN) ; or separated from it by another pron., as كَرِيمُهُمْ ذُرِّيَّةٌ وَكَرِيمُهُمْ كُرَاشُ* *Kurraish are the noble of mankind in offspring, and the generous of them therein* [below] (Sn). And so it may be a latent *pron.*, as زَيْدٌ حَسَنٌ *Zaid is beautiful* : but the intention is to mention what is governed by the *ep.* as being an assimilate *ep.*; whereas the covert [*pron.*] is governed by it as being an *ep.*, not with the restriction of its being assimilate (DM). The connected [governed in the *acc.*, really or virtually, being in the latter case a *nom.* susceptible of being governed in the *acc.* by assimilation to the direct *obj.*, as in the second of the verses cited below, or a *gen.* susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as أَسِيلَاتُ أَبْدَانٍ دِقَاقُ خُصُوفِهَا * وَثِيْرَاتُ مَا أَلْتَفَتْ عَلَيْهِ الْبَازِرُ [by 'Umar Ibn Abl Rabi'a (MN), *Long in bodies, slender in their waists, plump in what the waist-cloths are wrapped over, i.e. the buttocks* (Sn),]: (2) a qualified resembling the conjunct [in its *ep.*'s being a *prop.*, like the *conj.* of the conjunct (Sn)], as

أَزُورُ امْرَأَةً جَمًّا نَوَّالٌ أَعَدَّهُ * لِمَنْ أَمَّهُ مُسْتَكْفِيًا أَمَّةَ الدَّهْرِ

[*I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time* (Sn)], the evidence being in جَمًّا نَوَّالٌ : (3,4) pre. to one of the two, as

فَعَجَّتُهَا قَبْلَ الْأَخْيَارِ مَنْزِلَةً * وَالطَّيِّبِي كُلِّ مَا التَّائِثُ بِهِ الْأَرْ

[by AlFarazdak, *Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round* (MN)] and رَأَيْتُ رَجُلًا دَقِيقًا سِنَانِ رُمْحٍ يَطْعُنُ بِهِ *I saw a man slender as to the head of a spear that he was thrusting with* : (5) synarthrous, as حَسَنُ الْوَجْهِ beautiful in the face [348] : (6) anarthrous, as حَسَنُ وَجْهِهِ beautiful in his face [below] : (7,8) pre. to one of the [last] two, as حَسَنُ وَجْهِهِ beautiful as to the father's face and حَسَنُ وَجْهِهِ أَبٍ beautiful as to a father's face : (9) pre. to the pron. of the qualified, as حَسَنُ وَجْهِهِ [above] : (10) pre. to the n. pre. to the pron. of the qualified, as حَسَنُ وَجْهِهِ أَبِيهِ beautiful as to his father's face : (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn)], a n. pre. to a n. pre. to the pron. of the qualified, as حَسَنُ وَجْهِهِ جَارِيَتِهَا *I passed by a woman beautiful as to her girl's face, comely as to its nose*, [because the sense is

جَمِيلَةً أَنْفٌ وَجْهٌ جَارِيَتُهَا (Sn)]: this is mentioned by IM in the Tashil: (12) *pre.* to the *pron.* of the *reg.* of another [assimilate] *ep.*, as [in the last *ex.*, and similarly in (Sn)] مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْنَةِ جَمِيلٍ خَالَهَا *I passed by a man beautiful in the cheek, comely in its mole*, [except that here the *reg.* of the other *ep.* is not *pre.* (Sn)]: this is mentioned in the CT by IM, who holds the saying

سَبَتْنِي الْفَتَاةُ الْبَضَّةُ الْمَتَجَرِّدَةُ السَّلْطِيفَةُ كَشَحَهِ وَمَا خِلْتُ أَنْ أُسْبِيَ
 [The damsel plump in the naked body elegant in its flank, captivated me, when I fancied not that I should be captivated (Sn),] to be an instance of it (A), the *pron.* in كَشَحَهِ relating to الْمَتَجَرِّدَةُ (Sn). The *reg.* of this *ep.* has three cases, being (1) in the *nom.*, (a) as an *ag.*; or (b), says F, as a [partial (Sn)] *subst.* for the *pron.* latent in the *ep.*, [meaning where substitution is possible, not unrestrictedly, so that their saying مَرَرْتُ بِأَمْرَأَةٍ حَسَنِ الْوَجْنَةِ *I passed by a woman beautiful in the face* is not to be quoted against him, because here the substitution is prevented by lack of the femininization of the *ep.*, which is necessary when the *ep.* assumes the *pron.* (Sn)]: (2) in the *acc.*, (a) by assimilation to the direct *obj.* [of the *act. part.* (Sn)], if the *reg.* be *det.*; and (b) as a *sp.*, if it be *indet.*: (3) in the *gen.*, by prothesis. And, with each of the three [cases of the *reg.*], the *ep.* is either *indet.* or

det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [*ep.* in the *sing.* number (Sn)] to the anarthrous [*reg.*] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashīl, to the *pron.* of the synarthrous, are disallowed. These are 9 constructions, (1) *أَلْكَسَنُ وَجْهَ*, [when the qualified here, as in the three next *exs.*, is anarthrous, like *زَيْدٌ* (Sn)]; (2) *أَلْكَسَنُ وَجْهَ أَبِي*; (3) *أَلْكَسَنُ وَجْهِهِ*; (4) *أَلْكَسَنُ وَجْهَ أَبِيهِ*; (5) *أَلْكَسَنُ كَذَلِ مَا تَحْتِ نِقَابِهِ*; (6) *أَلْكَسَنُ مَا تَحْتِ نِقَابِهِ*; (7) *أَلْكَسَنُ سِنَانٍ رَمَحٍ يَطْعُنُ بِهِ*; (8) *أَلْكَسَنُ نَوَالٍ أَعَدَّهُ*; (9) *أَلْكَسَنُ وَجْهَ جَارِيَتِهَا الْكَبِيلَةِ أَنْفِهِ* (A), when the qualified is such as *هِنْدٌ* *Hind*, not such as *الْمَرْأَةُ* *The woman* (Sn). But *أَلْكَسَنُ الرَّجْنَةِ الْكَبِيلِ خَالِهَا* *The beautiful in the cheek, the comely in its mole* [below] is not one [of the disallowed (Sn)], because the *reg.* is *pre.* to the *pron.* of the synarthrous; though it is weak, because disallowed by Mb[below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the *ep.*, whether anarthrous or synarthrous, governs, in the *nom.*, a [*reg.* apothetic and] denuded of the *pron.*, or *pre.*

to a [n.] denuded thereof (A), because here the *ep.* is devoid of a *pron.* relating to the qualified (Sn). These are 8 constructions, (1) حَسَنٌ وَجْهٌ ; (2) $\text{الْكَسْنُ وَجْهٌ أَب}$; (3) حَسَنٌ وَجْهٌ ; (4) $\text{الْكَسْنُ وَجْهٌ الْأَب}$; (5) حَسَنٌ وَجْهٌ أَب ; (6) $\text{الْكَسْنُ الْوَجْهُ}$; (7) حَسَنٌ الْوَجْهُ [348]; (8) $\text{حَسَنٌ وَجْهٌ الْأَب}$: but the first four are worse than the second, because [in the second four (Sn)] أَب is a substitute for the *pron.* (A), as is the opinion of the KK [599] (Sn). Those [constructions], though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of حَسَنٌ وَجْهٌ is $\text{حَسَنٌ وَجْهٌ لَهُ}$ or مِنْهُ : while the proof of the allowability [from hearsay (Sn)] is the saying

$\text{بِبَهْمَةٍ مُنِيَّتْ شَهْمٌ قَلْبٌ * مُنَجِّدٌ لَا ذِي كَهَامٍ يَنْبُو}$

[*Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off* (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the *indet ep.* governs, (a) in the *acc.*, *dets.* without restriction, [i. e., whether made *det.* by أَب or by prothesis (Sn); (b) in the *gen.*, *dets.* other than the synarthrous and the *pre.* to the synarthrous: (2) where the synarthrous *ep.* governs,

in the *gen.*, a [*reg.*] *pre.* to the *pron.* of the synarthrous. These are 15 constructions, [8 of the 1st sort (Sn),] (1) حَسَنُ الْوَجْهِ; (2) حَسَنُ وَجْهِ الْأَبِّ; (3) حَسَنُ وَجْهِهِ; (4) حَسَنُ كُلِّ; (5) حَسَنُ مَا تَكُنْتَ نِقَابِهِ; (6) حَسَنُ وَجْهِ أَبِيهِ; (7) حَسَنُ وَجْهِ جَارِيَتِهَا جَبِيلَةَ أَنْفِهِ; (8) حَسَنُ مَا تَكُنْتَ نِقَابِهِ; (9) حَسَنُ وَجْهِهِ; [6 of the 2nd sort (Sn),] (10) حَسَنُ الْوَجْنَةِ جَبِيلُ خَالِهَا; (11) حَسَنُ مَا تَكُنْتَ نِقَابِهِ; (12) حَسَنُ وَجْهِ أَبِيهِ; (13) حَسَنُ وَجْهِ جَارِيَتِهَا جَبِيلَةَ أَنْفِهِ; (14) حَسَنُ الْوَجْنَةِ جَبِيلُ خَالِهَا; [and one of the 3rd sort (Sn),] (15) أَلْكَسَنُ الْوَجْنَةِ الْكَبِيرُ خَالِهَا [above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the *intrans. ep.* like the *trans.*: so [says Kh] in the Tsr: (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of prefixion of a thing to itself [120]; (b) as is said, redundancy of an unneeded *pron.*, for which reason the synarthrous and the *pre.* to the synarthrous are excepted, because there is no redundancy in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn). The proof of allowability, (1) in the 1st and 2nd [*accs.*, i.e., the synarthrous and the *pre.* to the synarthrous (Sn),] is the saying وَأَخَذَ بَعْدَهُ أَلَمْ [83, 425] in the version with الظَّهْر in the *acc.*, [this being a proof in the 2nd also, because the *pre.* to the synarthrous ranks with the

synarthrous (Sn)]: (2) in the rest of the *accs.*, is the saying [attributed by IAr to one of the Asādis, describing camels, and by Al'Aini to 'Umar Ibn Laḥa' atTaimi, whom I do not know, the well-known poet being 'Umar Ibn Laja' atTaimi (AKB)]

أَنَعَتْهَا إِنِّي مِنْ نَعَاتِهَا * كَوْمَ الدَّرَى وَادِقَّةَ سُرَاتِهَا

[*I describe them—verily I am one of their describers—loftly as to the tops of the humps, having their navels hanging down from fatness (AKB)*], since there is no

[material] difference between them: (3) in the *gens.*, except the last, is the saying [of AshShammakh (EC)]

أَقَامَتْ عَلَى رَبْعَيْهِمَا جَارَتَا صَفَا * كُبَيْتَا أَعَالِيهَا جَرْنَتَا مُصْطَلَاهُمَا

[*Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC)*]: (a) in this

sort, the *gen.*, according to S, is a poetic license; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself,

[since the *ep.* is identical in sense with the *n.* governed by it in the *nom.* (Sn)]; but the KK allow it [even]

in prose, which is correct, as in the tradition صِفْرٌ وَشَاحِهَا empty as to her girdle, [meaning *lank in the belly* (Sn),]

أَعْرَضَ عَيْنَهُ الْيَمْنَى blind in his right, [or, in another version

أَلَيْسَرَى *left* (Sn),] *eye* [349], and, in the description of the prophet أَصَابِعُهُ شَتْنٌ *thick in his fingers*: (4) in the last is the saying سَبَتْنِي الْفَتَاةُ الْخ [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one *pron.*, [like أَلْكَسْنُ وَجْهٌ (Sn),] are better than such as contain two (A), like أَلْكَسْنُ وَجْهٌ, which, besides the ٣, contains a latent *pron.*, *ag.* of أَلْكَسْنُ; because the former is free from redundance of an unneeded *pron.* (Sn). For [a synopsis of] the foregoing [constructions of the assimilate *ep.* (Sn)] I have compiled a table, from which their *exs.* and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess; combining in that [proof] each pair of cognate [kinds, like حَسَنُ وَجْهٍ الْأَبِّ and حَسَنُ الْوَجْهِ (Sn)]: and this is it (A).

A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the *gen.* in *حَسَنُ أَبٍ* and *حَسَنُ رَجُلٍ أَبٍ*, vid. the saying (Sn) of Humaid alArkaṭ (AAz)]

لَاحِقٍ بَطْنٍ بَقَرَى سَبِينِ * لَا خِطْلَ أَلْجَعِ وَلَا قُرُونِ

(A), describing a wild he-ass, *Lank in belly, with a fat back ; not knocking his legs together in the step, nor over-reaching* (AAz) ; and, in some MSS, also the saying

وَلَا سَيْتِي رِيٍّ إِذَا مَا تَلَبَّسُوا * إِلَى حَاجَةٍ يَوْمًا مُخَيَّسَةً بَرَلَا

(Sn), by ' Amr Ibn Sha's (MM), *Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes*, (EC) : the 2nd is to [the evidence for the *acc.* in *حَسَنُ رَجُلٍ أَلَّابٍ* and *حَسَنُ الرَّوْجَةِ*, vid. the saying (Sn)]

(A), mentioned above (Sn) : the 3rd is to [the evidence for the *acc.* in *حَسَنُ وَجْهًا* and *حَسَنُ وَجْهٍ أَبٍ*, vid. the saying (Sn) of Abú Zubaid atTā'i (IY)]

هَيْفَاءُ مُقْبِلَةً عَجَزَاءُ مُدْبِرَةً * مَكْطُورَةٌ جَدِلَتْ شَنْبَاءُ أَنْيَابًا

(A), describing a woman, *Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth* (IY) : the 4th is to [the evidence for the *nom.* in *حَسَنُ وَجْهٍ* and *حَسَنُ وَجْهٍ أَبٍ*,

vid. the saying (Sn)] بِبَهْمَةٍ مُنِيتَ الْح (A), mentioned above (Sn): the 5th is to the evidence for the *nom.* in حَسَنٌ وَجَهُ أَبِيهِ and حَسَنٌ وَجَهُهُ, vid. the saying (Sn)]

تُعَيِّرُنَا أَنَّا قَلِيلٌ عِدَادُنَا * فَقُلْتُ لَهَا إِنَّ الْكَرَامَ قَلِيلٌ

She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the *nom.* in حَسَنٌ نَرَأَى أَعْدَاءَهُ and حَسَنٌ سِنَانُ رُمَحٍ يَطْعُنُ بِهِ, vid. the saying (Sn)]

الْحَسَنُ الْوَجْنَةُ الْكَبِيرُ خَالَهُ (A), mentioned above (Sn): the 7th is to [the evidence for the *gen.* in حَسَنٌ سِنَانُ رُمَحٍ يَطْعُنُ بِهِ, vid. the saying (Sn)]

سَبْتَنِي الْفَتَاةُ الْح (A), mentioned above (Sn): the 8th is to [the evidence for the *acc.* in حَسَنٌ وَجَهُ الْأَبِ and حَسَنٌ الْوَجْنَةُ (Sn)] فَمَا قَوْمِي بِثَغْلَبَةِ الْح (A); and, in some MSS,

also the saying لَقَدْ عَلِمَ الْأَيْقَاطُ الْح (Sn): the 9th is to [the evidence for the *acc.* in حَسَنٌ وَجَهُهُ and حَسَنٌ وَجَهُ أَبِي, vid. the saying (S) of Ru'ba Ibn Al'Ajjāj (AKB)]

فَذَاكَ وَخَمٌ لَا يُبَالِي سَبًّا * الْكَزَنُ بَابًا وَالْعَقُورُ كَلْبًا

(A), describing a man as extremely inhospitable, *Then that fellow is a churl, that heeds not reproach; the hard in door, and the savage in dog* (AKB): and

the 10th is to [the evidence for the *nom.* in **الْحَسَنُ** **كُلُّ مَا تَحْتَ نِقَابِهِ** and **مَا تَحْتَ نِقَابِهِ**, vid. the saying (Sn)]

فَاتَّصِدْ يَزِيدَ الْعَزِيزَ مَنْ قَصَدَهُ

Then repair thou to Yazid, the man such that those who repair to him are dear. When the *reg.* of the *ep.* is, as before mentioned, a *pron.*, the *ep.*, (1) if in contact with the *pron.*, and anarthrous, governs it in (a) the *gen.*, by prothesis, as **مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ جَبِيلِهِ** *I passed by a man beautiful in face, comely in it* [below] (A); b) the *acc.*, by assimilation to the direct *obj.*, as IM, agreeing with Ks, allows in the Tashil, the *gen.*, according to this, being prevalent, not necessary, as is observed by Dm, who says that the difference between intending, and not intending, prothesis appears in such as **مَرَرْتُ بِرَجُلٍ أَحْمَرَ الْوَجْهِ لَا أَصْفَرَهُ** *I passed by a man red in the face, not yellow in it*, with Kasr of the , when prothesis is intended [17], and Fath when it is not (Sn): (2) if separated from the *pron.*, or synarthrous, governs it in the *acc.*, as **قُرَيْشٌ نَجَبَاءُ النَّاسِ الْخ** (above) and (Sn)] **الْجَبِيلُ** [below] (A), the *pron.* in **الْجَبِيلُ** being in the place of an *acc.*, according to S [113] (Sn). The cases where prothesis is disallowed are only where the *ep.* is a *sing.*, as you have seen: whereas, if the *ep.*

be a *du.*, or a *pl.* analogous to the *du.* [234], it may be *pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be synarthrous or not; and whether the *post.* be anarthrous, and devoid of prefixion to the synarthrous, and to the *pron.* of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the *reg.* of the *ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous *ep.*, as *مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ جَمِيلٍ* [above]; (2) [an *acc.* (Tsr),] separated from the anarthrous *ep.*, as *فَرِيَشٌ نُجَبَاءٌ* [above] ; (3) [an *acc.* (Tsr),] contiguous to the synarthrous *ep.*, as *زَيْدٌ الْكَسْنُ الْوَجْهِ الْكَبِيلُ* [above]: so that the constructions become 75. The *ep.*, moreover, is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 75 make 600: and the *ep.* [itself (Tsr)] also is in the *nom.*, *acc.*, or *gen.*; and these 3 multiplied into 600 make 1,800: and the *reg.* of the *ep.* [also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 1,800 make 14,400, from which 144 are to be deducted, because the pronominal *reg.* has no sound or broken *pl.*; while the remaining constructions are 14,256, some allowable, and some disallowed, the latter of which should be excluded from them, as before mentioned (Tsr, Sn): so observes Kh in the Tsr (Sn). IM says in the Kāfiya "The substantive is made to imply the sense of the *ep.* [142]; and

is then used as it is used, though such a construction is weak". The following sayings are instances where the *prim.* is made to imply the sense of the *deriv.*, and is given the predicament of the assimilate *ep.*,

فَرَّاشَةُ الْحِلْمِ فِرْعَوْنُ الْعَذَابِ وَإِنْ * تَطْلُبُ نَدَاهُ فَكَلْبٌ دُونَهُ كَلْبٌ

A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and

فَلَوْلَا اللَّهُ وَالْمُهْرُ الْمُهْرُ الْمَغْدَى * لَأُبْتَ وَأَنْتَ غِرْبَالُ الْأَهَابِ

[by AlMundhir Ibn Hassān, *Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide (MN)*], فَرَّاشَةٌ being made to imply the sense of مُتَقَبَّبٌ *inconstant*, فِرْعَوْنُ of أَلِيمٌ *grievous*, and غِرْبَالٌ of مُتَقَبَّبٌ *perforated, riddled*; and therefore treated as these *eps.* one treated in respect of prefixion to what is logically an *ag.*; though, if they were made to govern the *nom.* or *acc.*, it would be allowable (A).

THE أَفْعَلُ OF SUPERIORITY.

§. 351. It is the *ep.* indicating [*its subject's* (Fk)] *participation, and excess* [*over others, in the root of the v.*(Fk)], like أَكْرَمُ *more generous* [287] (KN). IHsh says in the Glosses on the Tashīl that it should rather be called the أَفْعَلُ of *excess*, because it is sometimes formed from what contains no *superiority*, as أَبْخَلُ *more niggardly* and أَجْهَلُ *more ignorant* (Ys, MAd). It is diptote because of the inseparability of the quality of *ep.*, and of the measure of the *v.* [18]. And it does not vary from the shape of أَفْعَلُ, except that the Hamza is mostly elided in خَيْرٌ *better* and شَرٌّ *worse*, from frequency of usage, and أَحَبُّ *dearer* is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحَبُّ شَيْءٍ إِلَى الْإِنْسَانِ مَا مَنَعَا

And a thing most dear to man is what he has been refused; while خَيْرٌ and شَرٌّ are sometimes treated according to the *o. f.*, as in the reading [of Abū Kilāba (D, Tsr)] مِنَ الْكَذَّابِ الْأَشَرُّ LIV. 26. *Who is the worst liar?* and the saying

بِلَالٌ خَيْرُ النَّاسِ وَأَبْنُ الْأَخِيرِ

(A), where بِلَالٌ is made diptote by poetic license (Sn),

Bilāl is the best of men, and the son of the best (Jsh). The *أَفْعُلُ* of superiority is formed from the *intrans.*, like *أَفْضَلُ* more excellent; and the *trans.*, like *أَعْلَمُ* more knowing (Sh). It is formed only from what the two *vs.* of wonder are formed from [477] (Aud), vid. every *aff. att. plastic tril.* [352] *v.* [353] in the *act. voice* [354], such that [what is meant by] it admits of emulation, and not forming its *ep.* upon the measure of *أَفْعُلُ*, *fem.* *فَعْلَاءَ* [352] (Tsr); so that one says *هُوَ أَضْرِبُ* *He is more ready to strike* [from *ضَرَبَ*, *aor.* *يَضْرِبُ* (Tsr)], and *أَعْلَمُ* [from *عَلِمَ*, *aor.* *يَعْلَمُ* (Tsr)], and *أَفْضَلُ* [from *فَضَلَ*, *aor.* *يَفْضُلُ* (Tsr)], as one says *مَا أَضْرِبُهُ* *How ready he is to strike!* and *أَعْلَمُهُ* *How knowing* and *أَفْضَلُهُ* *How excellent* (Aud), and *أَضْرِبُ بِهِ* and *أَعْلَمُ بِهِ* and *أَفْضَلُ بِهِ* (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [*v.*] which does not form a homomorphous *v.* of wonder [477] is used as a connective for [deriving an expression of] superiority, the *inf. n.* of that *v.* being put after the connective as a *sp.*, as *هُوَ أَشَدُّ* *He is stronger in extracting* and *حَمَرَةٌ* more intense in fairness (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the *أَفْعُلُ* of superiority from what exceeds three letters

is anomalous, as هَذَا الْكَلَامُ أَخْصَرَ مِنْ غَيْرِهِ *This speech is more concise than any other* (Aud), where أَخْصَرَ, being from اُخْتَصِرَ *It was made concise* contains two anomalies, being *pass.* [354] and exceeding three letters (Tsr). But, as to [its formation from the *pret. v.* upon the measure of (Tsr)] أَفْعَلَ, there are the three opinions (Aud) held as to [the formation of the two *vs.* of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two *vs.* of wonder), i. e., whether its Hamza denote *transport* [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashil and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote *transport* (Aud), and disallowed if it do, which is the opinion of IU ; but this distinction, says Sht, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ II. 282. *That will be fairer in the sight of God, and more confirmatory of the testimony*, from أَقْسَطَ and أَقَامَ (Sh) ; while هُوَ أَعْطَاهُمْ هُوَ أَكْرَمُهُمْ وَهُوَ أَوْلَاهُمْ لِلْمَعْرُوفِ *He is the most liberal of them*

in giving dirhams, and the most ready of them to confer kindness and أَقْفَرُ مِنْ غَيْرِهِ This place is more desolate than any other have been heard (Aud); and among their [current (IY)] provs. is أَنْفَسُ مِنْ آبْنٍ Poorer than Ibn AlMudhallak (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manāt (Md); and S holds that to be regular when the augmented [v.] is أَفْعَلٌ (Sh). The KK allow the أَفْعَلُ of superiority to be formed from the two words سَوَادٌ blackness and بَيَاضٌ whiteness, because, say they, these are the two original colors, whence

جَارِبَةٌ فِي دِرْعِهَا الْفَضَافِضِ * أَبْيَضُ مِنْ أُخْتِ بَنِي أَبَا

[by Ru'ba Ibn Al'Ajjāj, A maid in her wide shift whiter than the sister of the Banu Abād (AKB)] and ابْعَدَ بَعْدَتْ بَيَاضًا لَا بَيَاضَ لَهُ * لَأَنْتَ أَسْوَدُ فِي عَيْنِي مِنَ الظُّلَمِ [by AlMutanabbi, Begone (mayst thou perish!), whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (W, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, ابْعَدَ الْحَبَّ, that مِنْ is dependent upon أَسْوَدُ, necessarily implies that أَسْوَدُ is a n. of superiority; but that is disallowed in colors, and the truth is that مِنَ الظُّلَمِ is an

ep. of **أَسْوَدٌ كَاتِنٌ** , i. e. **جُمْلَةُ الظُّلَمِ** a black thing, being one of the aggregate of the three dark nights, [like **حُرٌّ مِنْ أَحْرَارٍ** a free man, of free men, and **لَثِيمٌ مِنْ لَثَامٍ** a mean fellow, of mean fellows, i. e., **جُمْلَتِهِمْ** of their aggregate, and the saying of the poet

وَ أَيْضُ مِنْ مَاءِ الْكَدِيدِ كَأَنَّهُ * شِهَابٌ بَدَا وَاللَّيْلُ دَاجٍ عَسَاكِرُهُ
And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said **كَاتِنٌ مِنْ** (AKB): and, similarly, in

يَلْقَاكَ مُرْتَدِيًا بِأَحْمَرٍ مِنْ دَمٍ * ذَهَبَتْ بِخُضْرَتِهِ الطَّلَى وَالْأَكْبَدُ
[He will meet the 'girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] **مِنْ دَمٍ** either denotes causation, i. e., on account of (its being accompanied by) blood ; or is an *ep.*, as though the sword, by reason of its being often accompanied by blood, had become blood (ML). The **أَفْعَلُ** of superiority is formed from [*vs.* denoting] internal defects, as **فُلَانٌ أَفْلَدُ مِنْ فُلَانٍ** Such a one is duller than such a one and **أَحْمَقُ** stupider and **أَرْعَنُ** sillier and **أَلَدُّ** more disputatious and **أَشَكْسُ** more perverse notwithstanding that the **أَفْعَلُ** not denoting super-

iority is formed from some of them, like أَحْمَقُ *stupid*, fem. حَمَقَاءُ, and أَرْعَنُ *silly*, fem. رَعْنَاءُ (R). And among their *provs.* is أَحْمَقُ مِنْ حَبَنَّةٍ *Stupider than Habannaḡa* (M), the cognomen of Yazid Ibn Tharwān (ID, Md, IY) Ibn Kais Ibn Tha'laba (IY), one of the Banū Kais Ibn Tha'laba (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an *ep.* having no *v.* is anomalous, [like هُوَ أَحْنَكُ الْبَعِيرَيْنِ *He is the more voracious of the two camels* (357), from حَنْكُ *palate*, which is a substantive; and (Tsr)] like هُوَ أَقْسَمُ *He is worthier of it*, [from قَسِمٌ *worthy*, i. e., حَقِيقٌ (Tsr),] and أَلْسٌ مِنْ شِطَاطٍ *more of a robber than Shizāz* (Aud), a well-known robber, of the Banū Dabba, from لَصٌ *robber*, i. e., سَارِقٌ : but IKtt transmits a *v.* for the last, vid. كَسَّ *took the property secretly*; and, according to this, there is no anomaly in it (Tsr). Among their *provs.* is أَبَلٌ مِنْ حُنَيْفِ الْكَنَاتِمِ *More skilled in good management of camels* [357] *than Hunaiḡ al-Hanātīm* (M), a man of the Banū Taim allāt Ibn Tha'laba (Md, IY) : but this is derived from أَبَلُ الرَّجُلِ *The man was skilled in the good management of camels*, aor. يَأْبُلُ, inf. n. أَبَالَةً, act. part. أَبِلٌ; so that

it is derived from a *tril. v.*, as though they had formed a *v.* from ^جإِجَل *camels*, and then conjugated it like other *vs.* (IY).

§. 354. By rule it denotes *superiority of the ag. over others in the act*, like أَضْرَبُ [351], i. e., *striking more than the rest of the strikers*, not *struck more than the rest of the struck*, because the *ag.* is more frequent than the *obj.*, since, in most cases, there is no *obj.* but has an *ag.*, whereas the converse is not true; though we say "in most cases" to provide against such as مَجْنُونٌ *possessed by a devil* and مَبْهُوتٌ *confounded*. But sometimes they use it for the *obj.*, irregularly, as أَعْدَرُ *more excusable*, أَشْهَرُ *more notorious* [357], أَلْوَمُ *more blameable*, أَشْغَلُ *more busy* (R), and أَخَوْفُ *more feared, formidable, dreadful* [below] (R on the verses cited from S in §360). It has been heard formed from the *pass. v.* [360], as (1) هُوَ أَزْهَى مِنْ دِيكَ (1) *He is more self-conceited than a cock*, [from زَهَى], which, Jh says in the *Ṣaḥāḥ*, is not spoken by the Arabs, except in the *pass.* voice, though it is in the sense of the *act.*, vid. تَكَبَّرَ *was proud*; but ID transmits زَهَا i. q. تَكَبَّرَ; and, according to what he transmits, there is no anomaly in it (Tsr): (2) أَشْغَلُ مِنْ ذَاتِ الْبَتَحِيِّينِ *Busier than the owner of the two skins of butter*, [a woman of the Banū Taim

Allāh Ibn Tha'labā, who used to sell clarified butter in the days of heathenism (Md, Tsr), from شُغِلَ *was busied* (Tsr)] : (3) أَعْنَى بِحَاجَتِكَ *More anxious about thy need* (Aud), from عُنِيَ *was troubled, anxious* (Tsr) ; and hence أَعْنَى in S's saying وَهُمْ بَيَّانُهُ أَعْنَى *And they are more anxious to explain it* (R) : but عَنِ , like رَضَى , in the *act.* voice, has been heard ; and, according to this, there is no anomaly in it (Tsr) : (4) أَخَوْفُ [above] in the verses, like أَشْهَرُ [above] and أَحْمَدُ [357] (AKB).

§. 355. The أَفْعُلُ of superiority has three states, being (1) anarthrous and aprothetic ; (2) synarthrous ; (3) *pre.* [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with مِنْ (IM) governing the inferior in the *gen.* (IA, Aud, A), both [constructions] being combined in أَنَا أَكْثَرُ مِنْكَ مَالًا وَاعْزُ نَفَرًا XVIII. 32. *I am more abundant than thou in wealth* [85], and *more mighty (than thou) in people*, i. e., مِنْكَ [357] (A), where مِنْ with its *gen.* is suppressed, because known (Sn). The sense of this مِنْ is disputed (A) :—(1) according to Mb (A,YS) and those who agree with him (A), it denotes *beginning of extent* (A, Fk) in superiority (Fk, Sn), as خَيْرٌ مِنْهُ *better than he* (Sn) ; or inferiority (Fk, Sn), as شَرٌّ مِنْهُ

worse than he (YS, Sn) : and this opinion is held by S ; but he intimates that, together with this [sense], it imports the sense of *partition*, saying that هُوَ أَفْضَلُ مِنْ زَيْدٍ *He is more excellent than Zaid* pronounces him superior to one, and is not general : (2) according to IM in the CT (A, YS), it denotes *passing* (A, Fk), as though, by زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو [499], the speaker said *Zaid has surpassed Amr in excellence* : and he says that, if *beginning* were intended, إِلَى might occur after it ; and that its denoting *partition* is falsified by two matters, its not being replaceable by بَعْضٌ, and its *gen.*'s being [sometimes (Sn)] general, as اللَّهُ أَكْبَرُ مِنْ كُلِّ عَظِيمٍ *God is greater than every great one* (A, YS) : and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the *ending* is sometimes omitted, because the *ending* is not known, or not intended to be announced ; and that [omission of the announcement of the *ending* (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the *ending* (A, YS). This مِنْ and its *gen.* together stand towards the أَفْعَلُ of superiority in the same position as the *post.* towards the *pre.* ; and therefore may not precede it, as the *post.* may

not precede the *pre.* (IA). But sometimes مِنْ precedes it in poetry, as

وَأَسْتَنْزَلَ الرَّبَّاءَ قَسًّا وَهَ مِنْ * عَقَابِ لُوحِ الْكَوِّ أَعْلَى مُنْتَبَى

(R), from the celebrated abbreviated ode of Ibn Duraid, *And he brought down AlZabbá, by force, when she was higher than the eagle of the air of the sky in soaring* (AKB). And, if the *gen.* governed by مِنْ be an *interrog.* [n. (R, IA), or *pre.* to an *interrog.* (R, IA, Aud) n. (R, IA)], they always precede (IM, R) the أَفْعُلْ of superiority (R, Aud, A), as أَنْتَ مِمَّنْ أَفْضَلُ *Than whom art thou more excellent?* and أَنْتَ مِنْ غُلَامٍ مِمَّنْ أَفْضَلُ *Than whose young man art thou more excellent?* (Aud), because the *interrog.* takes precedence (A, Tsr) of what governs it, vid. أَعْمَلُ (Sn): [but they do] not [precede] the whole sentence, as IM makes them do (A), like مِمَّنْ أَنْتَ خَيْرٌ *Than whom art thou better?* (IM) and [similarly (Sn)] مِمَّنْ غُلَامٍ أَيُّهُمْ أَنْتَ أَفْضَلُ *Then the young man of which of them art thou more excellent?*, since his exemplification involves a separation between the *op.* and its *reg.* by an extraneous word, [the *inch.* not being one of the *regs.* of the *enunc.* (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i. e., where there is no interrogation (IA, Aud, A),] the precedence [of مِنْ with its *gen.* before أَفْعُلْ (Tsr)] occurs rarely (IM), anomalously (IA), as

إِذَا سَايَرْتُ أَسْمَاءَ يَوْمًا ظَعِينَةً * فَاسْمَاءُ مِنْ تِلْكَ الظَّعِينَةِ أَمْلَحُ
(IA, Aud, A), by Jarir (MN, Tsr), *When Asmā (a woman) journeys one day with a lady in a litter, then Asmā is prettier than that lady in the litter (MN); and hence*

فَقَالَتْ لَنَا أَهْلًا وَ سَهْلًا وَ زَوَدَتْ
جَنَى النَّحْلِ بَلْ مَا زَوَدَتْ مِنْهُ أَطْيَبُ

[by AlFarazdak, *Then she (his beloved) said to us "(Thou hast come to) kinsfolk, and (hast come to) a smooth (place)" (60); and she provided honey of the bees; nay, what she provided was nicer than it (MN)*], and
وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنَّ سَرِيعَهَا * قَطُوفٌ وَأَنَّ لَا شَيْءَ مِنْهُمْ أَكْسَلُ
(IA, A), by Dhu-r Rumma, *And there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC), indolence being a quality praiseworthy among women, though blameworthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparativial (R)] مِنْ must not be separated from the أَفْعَلُ (R,A) of superiority (R), as is necessarily implied by IM's saying "conjoined" [above] (A), because it completes the sense of أَفْعَلُ (R). That, however, is not unrestrictedly true (A): but they*

are sometimes separated by (1) the *reg.* of أَفْعَلُ (R,A), as XXXIII. 6. *The Prophet is nearer to the believers than themselves* (AKB, Sn), whence.

فَإِنَّا رَأَيْنَا أَطْبَقَ أَحْوَجَ سَاعَةً * إِلَى الصَّوْنِ مِنْ رِبْطِ يَمَانٍ مُسَهَّمٍ
[360] (R), by Aus Ibn Hajar, *For verily we held honor to be more in need, one hour, of preservation from pollution than fine striped yamānī clothes* (AKB); (2) لَوْ and its v. (R,A), as

وَلَفُوكَ أَطْيَبُ لَوْ بَدَّلْتَ لَنَا * مِنْ مَاءٍ مُوهَبَةٍ عَلَى خَيْرٍ
(A) *And assuredly thy mouth is nicer, if thou wouldst bestow it on us, than water of a hollow in a rock upon wine* (MN); (3) a *voc.* (AKB, Sn), as says Jarir

لَمْ أَلْقَ أَحَبَّتْ يَا فَرَزْدَقُ مِنْكُمْ * لَيْلًا وَأَخْبَثَ بِالنَّهَارِ نَهَارًا
I have not met by night a fouler set, O Farazdak, than you, and by day a fouler in the day (AKB): though not by any thing else. When the أَفْعَلُ of superiority is formed from what is *trans.* by means of مِنْ, this مِنْ may be combined with the مِنْ prefixed to the inferior, being put either before or after it, as زَيْدٌ أَقْرَبُ مِنْ عَمْرٍو مِنْ رَبِّدٌ أَقْرَبُ مِنْ كُلِّ خَيْرٍ *Zaid is near than 'Amr to every good deed or nearer to every good deed than 'Amr* (A). The *gen.* governed by the comparativel

مِنْ participates with the superior in the meaning [of the root of the *v.*], either really, as زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو *Zaid is handsomer than 'Amr*; or constructively, as in 'Alī's saying لَآنَ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا assuredly that *I should fast on a day of Sha'bān is dearer to me than that I should break the fast on a day of Ramaḍān*, because breaking the fast on the day of doubt, which may be [the first day] of Ramaḍān [or the last of Sha'bān], being dear to the adversary, 'Alī supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'bān to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'bān dearer than it?" And, in irony, you say أَنْتَ أَعْلَمُ مِنَ الْحِمَارِ *Thou art more learned than the ass*, as though you said "If it be possible for the ass to have learning, then thou art like him with an excess", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed](R). And [R says that (Sn)] in their sayings أَنَا أَكْبَرُ مِنَ الشَّعْرِ *I am too old for poetry* and أَنْتَ أَعْظَمُ مِنْ أَنْ تَقُولَ كَذَا *Thou art too great to say so*, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the

saying ; but to declare their remoteness from poetry and the saying, the *أَفْعَلُ* of superiority here importing the remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that *مِنْ* in the like is not comparativ ; but resembles the *مِنْ* in *بِنْتُ مِنْ* *زَيْدٍ* *I separated from Zaid* and *انْفَصَلْتُ مِنْهُ* *I departed from him*, being dependent upon *أَفْعَلُ* used in the sense of *مُتَجَاوِزٌ* surpassing and *بَاطِلٌ* separate, without any assertion of superiority (R, Sn). And therefore *أَنْتَ أَعَزُّ عَلَيَّ* *Thou art too dear to me for me to beat thee* means *بَاطِلٌ مِنْ أَنْ أَضْرِبَكَ مِنْ فَرَطِ عِزَّتِكَ عَلَيَّ* separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparativ *مِنْ* depends upon the *أَفْعَلُ* of superiority in a sense approximate to this, since *زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو* [above] means *Zaid surpasses the degree of 'Amr in excellence*; so that the *مِنْ* that we are discussing is like the comparativ *مِنْ* except in the sense of superiority (R). As for the synarthrous and the *pre.*, they may not be conjoined with the *مِنْ* (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of *أَفْعَلُ* by turns, it being always *indet.* when accompanied by [this] *مِنْ*, and *det.* when parted

from it (M). One does not say زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو (M, IA), because مِنْ, when attached to this أَفْعَلُ, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [*pron.*] in XVIII. 37. [166,419]; while the ل, when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY): nor زَيْدٌ أَفْضَلُ النَّاسِ مِنْ عَمْرٍو (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the *pre.* (MKh). And, as for the saying [of AlA'shà (MN)]

وَلَسْتَ بِأَكْثَرِ مِنْهُمْ حَصًى * وَإِنَّا أَلْعَرَّةُ لِلْكَثِيرِ

[*And thou art not more than they in number; and might belongs only to the many*, where the poet combines the ل and ل with the word مِنْ (MN)], and the saying [of Sa'd alḡarḡara, according to Jh, or of Kais Ibn AlKhaṭīm al Anṣārī, according to IU (MN),]

نَحْنُ بِغَرْسِ الْوَدِيِّ أَعْلَمُنَا * مَنَابِرُ كُضِّ الْجِيَادِ فِي السَّدَفِ

[*We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break*, where the poet combines prothesis with مِنْ (MN)], they are explained away (A): for بِأَكْثَرِ مِنْهُمْ is accounted for in four ways, (1) that مِنْ does not denote

*beginning of extent, but explanation of the genus, as in أَنتَ مِنْهُمْ الْفَارِسُ الشَّجَاعُ Thou art, of them, the gallant cavalier, i. c. مِنْ بَيْنِهِمْ from among them [359]; (2) that مِنْ is dependent upon a suppressed [word], the full phrase being وَلَسْتَ بِأَكْثَرَ بِأَكْثَرِ مِنْهُمْ And thou art not the more, (more) than they [359], where the suppressed is a *subst.* for the mentioned; (3) that أَلْ is *red.*, and therefore does not prevent the introduction of مِنْ; (4) that مِنْ is i. q. فِي, i. e. بِأَكْثَرِ مِنْهُمْ the more among them: while أَعْلَمْنَا مِنَّا is constructively مَنَا the *post.* being meant to be understood as rejected, like the ل in وَأَرْسَلَهَا الْعَرَانَ [78] (MN). Nor [does one say (IY)] رَيْدٌ أَفْضَلُ; and, similarly, in the *fem.*, *du.*, and *pl.*, one does not say فَضْلِي, nor أَفْضَلَانِ, nor فَضْلِيَانِ, nor أَفْضَلُ, nor فَضْلِيَّاتٌ, nor فَضْلٌ [18]: but they must be made *det.* by the ل or by prothesis, as أَلْأَفْضَلُ the most excellent and أَلْفُضْلِي the most excellent, أَفْضَلُ الرِّجَالِ the most excellent of the men and فَضْلِي النِّسَاءِ the most excellent of the women (M). The أَفْعَلُ of superiority is always used (IY, R) with one of the three mentioned (R), [i. e.,] with the [comparativ] مِنْ, the *art.*, or prothesis (IY), not being devoid of all; nor having two of them combined, except extraordinarily. It is not devoid of all, because*

it is applied to denote *superiority of the thing to another*. and, with مِنْ and prothesis, the inferior is expressly mentioned; while, with the *art.*, it is virtually mentioned, because the *art.*, being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the أَفْعَلُ that has the inferior mentioned with it, as, when a person seeks *a more excellent than Zaid*, and you say عَمْرٌو الْأَفْضَلُ, *Amr is the more excellent*, i. e., *is that more excellent*, i. e., *is the person that, we say, is more excellent than Zaid*. And according to this, in every case, the *art.* with the أَفْعَلُ of superiority denotes *knowledge* [599], in order that أَفْعَلُ may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The أَفْعَلُ of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as زَيْدٌ الْأَفْضَلُ *the most excellent Zaid* and هِنْدٌ الْأَفْضَلُ *the most excellent Hind*, الْهِنْدَانِ الْأَفْضَلَانِ and الْهِنْدَانِ الْأَفْضَلَيْنِ, and الْهِنْدُونَ الْأَفْضَلُونَ [or الْأَفْضَالُ (M Ad)] and (2) what must not agree,

but be always in the *sing. masc.*, [whether its qualified be *sing.*, *du.*, or *pl.*, *masc.* or *fem.* (MAd),] which is of two sorts, (a) the anarthrous and aprothetic, as زَيْدٌ أَفْضَلُ or هِنْدٌ Zaid, or Hind is, more excellent than Amr, الزَّيْدُونَ أَفْضَلُ or الْهِنْدَانِ أَفْضَلُ مِنْ عَمْرٍو, and الزَّيْدُونَ أَفْضَلُ (Sh): [here] agreement is not allowable; and therefore it is said that آخِرُ [18] is made to deviate from آخِرُ, [which ought to be used (Sn)]; and that كَانَ صُغْرَى الْحِ [357,359] is a solecism (A): (b) the *pre.* to an *indet.*, as زَيْدٌ أَفْضَلُ رَجُلٍ Zaid is a most excellent man and هِنْدٌ أَفْضَلُ امْرَأَةٍ Hind is a most excellent woman, الزَّيْدَانِ أَفْضَلُ امْرَأَتَيْنِ and الزَّيْدُونَ أَفْضَلُ رَجُلَيْنِ (Sh): that [*indet.* (Sh) *post.* (A)] must agree [in number and gender (MAd) with the *n.* qualified (A, MAd) by the أَفْعَلُ of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is in full أَوَّلَ فَرِيقٍ كَافِرٍ بِهِ the first (party) to disbelieve it (Sh, A), otherwise أَوَّلَ كَافِرِينَ would be said; or is وَلَا يَكُنْ كُلُّ مِنْكُمْ أَوَّلَ كَافِرٍ Nor (let each of you) be etc., like XXIV. 4. [40] (Sh), i. e., فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمْ Scourge ye (every one of) them (MAd): (3) what admits of both constructions, which is the *pre.* to a *det.*, [when affirmation of superiority to the *post.* is intended

(MAd),] as الرِّيْدَانِ أَفْضَلُ الْقَوْمِ and الرِّيْدُونَ *The two Zaid's, and The Zaid's, are the most excellent of the men*, and هِنْدٌ أَفْضَلُ النِّسَاءِ and الهِنْدَانِ and الهِنْدَاتُ *Hind is, and The two Hinds, and The Hinds, are the most excellent of the women*; or, if you please, الرِّيْدَانِ أَفْضَلُ هِنْدٌ فَضْلَى النِّسَاءِ, الرِّيْدُونَ أَفْضَلُ الْقَوْمِ and الرِّيْدُونَ هِنْدٌ فَضْلَى النِّسَاءِ : (a) disagreement is better, [or, as said in the Aud and Tsr, is the prevalent usage (MAd),] as in وَلَتَجِدَنَّهُمْ أَحْرَصَ II. 90. *And thou wilt assuredly find them to be the most greedy of men for life*, not أَحْرَصَى النَّاسِ; and in

وَمَيَّةٌ أَحْسَنُ الثَّقَلَيْنِ جِيدًا * وَسَالِفَةٌ وَأَحْسَنُهُمْ قَدَالًا

[by Dhu-r Rumma, *And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head* (AAz)] not حُسْنَى الثَّقَلَيْنِ and حُسْنَاهُمْ : and IS is related to have held disagreement to be necessary; but he is refuted by the texts إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا XI. 29. *Save those who are the meanest of us* and VI. 123. [248] (Sh); and both usages are combined in the Prophet's saying أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجَالِسَ يَوْمِ الْقِيَامَةِ أَحَاسِنُكُمْ Now will I inform you of the dearest of you to

me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th,] the author of the Faṣḥ is blamed for saying *فَاخْتَرْنَا أَفْصَحَهُنَّ* in which case we have chosen the most elegant of them, where, say they, he ought to have said *فُضِّحَاهُنَّ* (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the *post.* alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this *أَفْعَلُ* to the synarthrous [in determinateness and (MKh)] in being devoid of *مِنْ* in letter and sense (Tsr, MKh), as *النَّاقِصُ وَالْأَشَجُّ أَعْدَلَا بَنِي مَرْوَانَ* The reducer, [i. e., Yazīd Ibn AlWalīd Ibn ‘Abd AlMalik Ibn Marwān, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh)], and the scarred, i. e., ‘Umar Ibn ‘Abd Al‘Azīz Ibn Marwān, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banū Marwān, [where *أَعْدَلَا* admits of being rendered by what contains no affirmation of superiority (Tsr,

MAd),] i e., عَادِلًا بَنِي مَرْوَانَ (IA, Aud, A, MAd), because none of the Banū Marwān participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning *unrestricted excess* (Tsr, MAd); and as مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ مُحَمَّد (God bless him and give him peace!) is the most excellent of (mankind, from among) كُرَاشٍ, i. e. أَفْضَلُ النَّاسِ مِنْ بَيْنِ قُرَيْشٍ: (c) the prothesis of these two sorts [mentioned in (b)] denotes mere *particularization* [of the qualified, as being, e.g., of a certain tribe, not *explanation of the inferior* (Sn)]; and therefore أَفْعُل in them may be *pre.* to what it is not part of, contrary to the أَفْعُل in which the sense of مِنْ is meant to be understood, this being always part of what it is *pre.* to: and for what reason يُوْسُفُ أَحْسَنُ إِخْوَتِهِ Joseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if بَيْنَهُمْ الْأَحْسَنُ مِنْ بَيْنِهِمْ or حُسْنُهُمْ be intended; but is disallowed if أَحْسَنُ مِنْهُمْ handsomer than they be intended (A).

§ 357. When the inferior is known (R), مِنْ [with its *gen.* (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i. e., مِنْكَ (IA, Aud), where expression and suppression occur; and in وَالْآخِرَةُ خَيْرٌ رَاقِيًا LXXXVII. 17.

And the life to come is better and more lasting than the present life) (Aud), i. e. مِنَ الْآخِرَةِ الدُّنْيَا (Tsr). being then supplied, [and therefore like the spoken; so that you do not put the *art.*, as you do not put it with مِنْ, because the virtually present is like the literally present (IY)]: and hence يَعْلَمُ السِّرَّ وَأَخْفَى XX. 6. *He knoweth the secret, and a thing more hidden (than the secret)*, [vid. the *inmost thought of the soul* (B),] i. e., وَأَخْفَى مِنَ السِّرِّ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)]

يَا كَيْتَهَا كَانَتْ لِأَهْلِي إِبِلًا * أَوْ هُرِلَتْ فِي جَنْبِ عَامٍ أَوَّلًا
[O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i. e. هَذَا أَلْعَامِ; and your saying اللَّهُ أَكْبَرُ *God is greater (than every thing)*, [i. e., مِنْ كُلِّ شَيْءٍ (IY)]; and the saying of AlFarazdak

إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا * بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ
[below] (M) *Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they)*, i. e. أَعَزُّ مِنْ دَعَائِمِ كُلِّ بَيْتٍ وَأَطْوَلُ مِنْهَا (AAz). That suppression occurs (1) often when أَعْمَلُ is an *enunc.* (IY, R, IA, Aud, A), actually or *orig.* (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the *Kur* (IA);

and hence **اللَّهُ أَكْبَرُ** and **إِنَّ الَّذِي سَمَكَ الْخَ [above] and**

سَتَعْلَمُ أَيُّنَا لِلْمَوْتِ أَدْنَى * إِذَا أَدْنَيْتَ لِي الْأَسَدَ الْخَرَّارَا

[by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī *Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i. e. أَدْنَى مِنْ صَاحِبِهِ (AKB)*: though, in such cases, it may be said that the elided is the *post.*, i. e., **أَكْبَرُ أَكْبَرُ أَعَزُّ دَعَائِمُ** *the greatest of everything and most mighty pillars (R)*: (2) seldom when **أَفْعَلُ** is (IY, R, IA, Aud, A) not an *enunc.* (R, IA), [but] (a) an *ep.* (IY, Aud, A), as in

تَرْوَحِي أَجْدَرَ أَنْ تَقِيلِي * غَدَا بِجَنْبِي بَارِدَ ظِلِيلِ

(Aud, A), by Uḥaiḥa Ibn Al Julāḥ *Grow tall, O young palm-tree, and come to, i. e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i. e., shouldst grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i. e., تَرْوَحِي وَأَنْتِي مَكَانًا أَجْدَرَ مِنْ غَيْرِهِ بَانَ تَقِيلِي فِيهِ (Aud, A)*; as IM says in the CK (Tsr); or (b) a *d. s.* (Aud, A), as in

دَنَوْتُ وَقَدْ خِلْنَاكَ كَأَلْبَدَرٍ أَجْمَلَا * فَظَلَّ فَوَادِي فِي هَوَاكَ مُضَلَّلَا

[*Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)*], i. e.,

أَجْمَدٌ مِّنَ الْبَدْرِ (IA, Aud, A), as IM says in the CT (Tsr): for, since suppression of the *enunc.* is more frequent than suppression of the *ep.* and *d. s.*, suppression of part of it also is more frequent than suppression of part of them (R). The أَفْعَلُ [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of *superiority* (R,IA,A), and renderable by (1) an *act. part.* (R,Sn), as رَبُّكُمْ أَعْلَمُ بِكُمْ XVII. 56. *Your Lord is acquainted with you* (IA,A), i. e., عَالِمٌ بِكُمْ (IA,Sn): or (2) an assimilate *ep.* (R,Sn), whence وَهُوَ الَّذِي يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ XXX. 26. *And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him* (R,IA,A), i. e., هَيِّنٌ عَلَيْهِ (IA,Sn), as is said, since one thing is not *easier* to Him than another (R); and وَإِنْ مَدَّتِ الْأَيْدِي الْآحَ [503] (IA, A), i. e., بَعَجِلِهِمْ (IA,Sn) and عَجِلٌ (Sn,J); and إِنَّ الَّذِي عَزِيزٌ طَوِيلٌ سَمَكٌ [above] (IA,A), i. e., عَزِيزٌ طَوِيلٌ *mighty, tall* (IA); and

تُبْحَثُمُ يَا آلَ زَيْدٍ نَفَرًا * أَلَاَمَ قَوْمٍ أَصْغَرًا وَأَكْبَرًا

Be ye cast out from good, O race of Zaid, as a family! (Ye are) a most ignoble people, small or great (AKB), i. e., صَغِيرًا أَوْ كَبِيرًا; and

وَالَا فِينِ آلِ الْمَرَارِ فَإِنَّهُمْ * مُلُوكٌ عِظَامٌ مِّنْ مُلُوكِ أَعَاظِمِ

[by an Arab of the desert, *And, if not (of the race of Hāshim), then of the race of (Ākil) alMurār, (kings of AlYaman; for verily they are great kings of great kings (AKB))*, i. e., عِظَام (R); and

أَنَّهُجُورُهُ وَ لَسْتَ لَهُ بِكَفٍّ * فَشَرُّكُمْ لِيَخْبِرُكُمْ أَلْفِدَاءُ

(A), by Hassān [Ibn Thābit (SR)], *What! dost thou satirize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn)*. According to Mb, that usage is regular; but [IM says in the Tashīl that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R),] adherence to the *sing. masc.* is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أَفْعَلٌ, i. e., the أَفْعَلُ of superiority with مِنْ [356] (R); but that it is sometimes pluralized when what it belongs to is *pl.*, as

إِذَا غَابَ عَنْكُمْ أَسْرَدُ الْعَيْنِ كُنْتُمْ * كِرَامًا وَ أَنْتُمْ مَا أَقَامَ إِلَّا لَأَتُمْ

[by Al Farazdak, *When mount "Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN, Sn)*]; and, says he, since it may be pluralized, because divested of the sense of *superiority*, it may be made *fem.*, so that

the saying كَانَ صَغْرَى آلِ As though small and great etc. [356, 359] is correct (A). As for أَوْلُ former, it is 1) أَفْعَلُ (M, R), according to the BB R), as is proved by [the fem. (IY)] الْأُولَى and [the pl. fem. (IY)] الْأَوَّلُ (M), like الْأَصْغَرُ, fem. الصَّغْرَى, pl. fem. الصَّغُرُ, and الْأَكْبَرُ, fem. الْكَبْرَى, pl. fem. الْكَبَرُ, as LXXIV. 38. [248], أَوْلُ being أَفْعَلُ; and أَوْلَى, orig. وُلَى [below], being فُعْلَى; and أَوْلُ being فُعْلُ (IY): (a) the majority of the BB hold that أَوْلُ is of the composition of وَوَلَّى, like دَنَى sport (R), its ف and ع being a, (IY); though this composition is not used, except in أَوْلُ and its variations (R); أَوْلُ having no v., like أَجَلُ [353] (M): but some say that it is orig. أَوَّلُ, [having Hamza for its medial (Jh),] from أَلَّ escaped, because escape lies in *outstripping*; while others say that it is orig. أَوَّلُ, from أَلَّ reverted, because every thing reverts to its *first* [state], أَوْلُ being أَفْعَلُ in the sense of the *pass.*, like أَشْهَرُ and أَحْمَدُ more praiseworthy [354]; and in the [last] two cases the Hamza is anomalously converted into و, : (2) فَوَعَلُ, say the KK, (a) from أَوَّلُ, [its o.f. being وَوَّلُ, and (KF)] the Hamza being transferred to the position of the ف; or (b), as some of them say, of the composition of وَوَّلَّى, [its o. f. being وَوَّلُ, and (Jh)] the first, being converted into Hamza. But its

being declined like the *أَفْعَلُ* of superiority, and its being used with *مِنْ*, falsify [the assertion of the KK as to] its being *فَوَعَلُ*; and, as for *أَوَّلَتَانِ* and *أَوَّلَةٌ*, they belong to the speech of the vulgar, and are not correct. The [first], [of *وَوَلَى*, which is the *o. f.*] of *أَوَّلَى*, according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its *pl.*, *vid.* *أَوَّلٌ*, [orig. *وَوَلٌ*, the first, of] which is necessarily converted into Hamza, like [the first, in] such as *أَوَّاصِلٌ*, *pl.* of *وَاصِلَةٌ* [683]: but, according to those who say that *أَوَّلٌ* is *أَفْعَلُ* from *وَأَلَّ*, the *o. f.* of *أَوَّلَى* is *وَوَلَى*, the *و*, being converted into Hamza, as in *أُجُوهٌ* [237, 683]; and then the second, quiescent, Hamza into *و*, as in *أُومِنَ* [661], for which reason it returns to its *o. f.* of Hamza in Kālūn's reading *عَادَاً أَوَّلَى* LIII. 51. The first 'Ad, because the first [Hamza] is elided, the J of the *art.* being mobilized with its vowel [Damma (B)], so that the combination of two Hamzas is removed. Thus *أَوَّلٌ* former is like *أَسْبَقُ* *anterior, prior, more preceding or prevenient or outstripping*, in sense, declension and construction. You say, in declining it, (1) *masc.*, (a) *sing.* *أَوَّلٌ* the first; (b) *du.* *أَوَّلَانِ*; (c) *pl.* *أَوَّلُونَ*, and *أَوَائِلُ* [715] (R), and *أَوَّلَايَ* by transposition (Jh,

KF₁: 2) *fem.*, (a) *sing.* الْأُولَى; (b) *du.* الْأُولَيَانِ; (c) *pl.* الْأُولَيَاتُ, and الْأُولُ [248] (R) [or الْأُولُ], like صَرَدٌ and رَجَعَ (KF). And الْأُولُ is used [as an *ep.*] for the [broken] *pl. masc.*, considered as being [tropically] *fem.* [270]: the poet says

عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أُولُ * يَمُوتُ بِالتَّرَكِّ وَيَحْيَا بِالْعَمَلِ

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work (Jh on عَوْدُ), i. e., بَعِيرٌ مُسَنَّ عَلَى طَرِيقٍ قَدِيمٍ (Jh on عَوْدُ); but, if you please, you say الْأَوَّلُونَ (Jh on وَأَلْ). And you say, in construction, زَيْدٌ أَوَّلُ مِنْ غَيْرِهِ *Zaid is prior to others*, هُوَ أَوَّلُهُمْ *He is the first of them*, and هُوَ الْأَوَّلُ *He is the first*. But since, according to the correct opinion, the expression أَوَّلُ is not derived from anything used, neither from a *v.*, like أَحْسَنُ, nor from a substantive, like أَحْنَكُ [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the *qual.* is derived from, and to the qualifiability of that derived *qual.* by that word, as in ذُو عِلْمٍ أَكْثَرَ مِنْ عِلْمِ غَيْرِهِ *more learned*, i. e., possessed of learning more than the learning of another; and ذُو حَنْكٍ أَشَدَّ مِنْ حَنْكِ غَيْرِهِ *more voracious*, i. e., possessed of a palate, [i. e., appetite,] more than the palate, [i. e., appetite,] of another: whereas the

qualificativity of **أَوَّلٌ** is apparent only by reason of its being renderable by the *deriv.*, vid. **أَسْبَقُ** ; so that **أَوَّلٌ** becomes like [**أَسَدٌ** in] **مَرَزْتُ بِرَجُلٍ أَسَدٍ**, i. e., **جَرِيٍّ** [142]. Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as **أَوَّلٌ** **يَوْمًا** *on a former day*; or when the comparativel **مِنْ** is expressly mentioned after it, since this **مِنْ** is an indication that **أَفْعَلٌ** is not a substantive, like **أَفْكَلٌ** and **أَيْدَعٌ** [249]. If, then, it be devoid of both together, and be not synarthrous or *pre.*, Tanwin and the sign of the *gen.* are introduced into it, because of the obscurity of its qualificativity, as in 'Alī's saying **أَحْمَدُهُ أَوَّلًا** **بَادِئًا** *I will praise Him first, at the beginning*; and in the saying **أَخْرَأَ مَا تَرَكْتُ لَهُ أَوَّلًا** **وَلَا آخِرًا** *I have not left to him a first, nor a last* (R), i. e., **لَا قَدِيمًا** **وَلَا حَدِيثًا** *neither an old, nor a new* (IY on § 324). But **أَوَّلٌ** may have its *post.* suppressed, and be *uninfl.* upon Damm, when it is renderable by the *adv.* of time, as **لَعَمْرُكَ مَا أَدْرِي آخِرَ** [201], i. e., **أَوَّلَ أَوْقَاتِ غُدْوِهَا** *at the first (of the times of its going in the early morning)*. And you say **مَا لَقَيْتُهُ مُذْ عَامٌ أَوَّلٌ** *I have not met him since a former year*, with **أَوَّلٌ** in the *nom.* as *ep.* of **عَامٌ**, i. e., **عَامٌ أَوَّلٌ مِنْ هَذَا الْعَامِ** *a year anterior (to this year)*. And some of the Arabs say **مُذْ عَامٌ أَوَّلٌ**

with Fath of أَوَّل ; but this is rare. S relates on the authority of Khl, that [here] they make it an *adv.*, as though $\text{مُذْ عَامٌ قَبْلَ عَامِكَ}$ *since a year before (thy year)* were said: but the rendering of أَوَّل by قَبْل involves a difficulty, because, the *first* of the thing being the *foremost* of its parts, أَوَّلُ عَامِكَ means *in the foremost of the parts of the year, either of its days, or of its nights, or of its times*; whereas قَبْلُ عَامِكَ means *in the time preceding the whole of its parts*: and, if أَوَّل were i. q., قَبْلُ عَامِكَ *before (thy year)*, its *post.* would be suppressed, and therefore it would necessarily be *uninfl.* upon Damm أَوَّل , however, here may be i. q., $\text{أَوَّلٌ مِنْ عَامِكَ}$ *anterior (to thy year)*, the *adv.* being an *ep.* of عَامٌ i. e., عَامٌ كَاتِبٌ *a year (being in a time) anterior (to thy year)*. And it is not improbable that أَوَّل , though an *ep.* of the *nom.*, may be put into the *gen.* by imagining the qualified to be in the *gen.*, because what follows مُذْ is sometimes governed in the *gen.* [203]; so that it is like $\text{وَلَا نَاعِبِ الْحَجِّ}$ and LXIII. 10. [426,538]: and, according to this, أَوَّل is in the *gen.*; not in the *acc.*, [as in the former construction]. And, when you have not seen Zaid for a day, you say $\text{مَا رَأَيْتُهُ مُذْ أَوَّلِ مِنْ أَمْسٍ}$ *I have not seen him since the day before yesterday*;

and, when you have not seen him for two days, مَا رَأَيْتَهُ مِنْ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمْسٍ *I have not seen him since the day before yesterday* : but you do not go beyond that (R).

§. 358. آخِرُ is [a substantive, meaning *one of two things* ; on the measure of (Jh)] أَفْعُلُ , [the *fem.* being أُخْرَى (Jh, KF); except that it contains the sense of (Jh)] an *ep.* (IY), i. q., غَيْرُ *another* [90] (KF), because أَفْعُلُ مِنْ كَذَا is found only in the *ep.* (Jh). But آخِرُ has a predicament not belonging to any of its fellows, vid. that مِنْ is always suppressed from it when *indet.* [355] (M). The sense of *superiority* is altogether obliterated from it: so that it is not used either with مِنْ , or with prothesis ; but is used either anarthrous or synarthrous, And, since the sense of مِنْ is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R). For آخِرُ so often used apart from the qualified, as مَرَرْتُ بِرَجُلٍ كَذَا وَبِآخَرَ *I passed by such a man and by another*, that they treat it as a substantive, making it *du.*, *pl.*, and *fem.* [356] (IY). They say مَرَرْتُ بِآخَرَيْنِ *I passed by two others*, and بِآخَرٍ [or بِأَخْرٍ (Jh, KF)] *by others* ; and [in the *fem.* (IY)] بِأُخْرَى [or بِأُخْرَاةٍ (KF)] *by another*, [du. (IY)] بِأُخْرَيْنِ *by two others*, and [pl. (IY)] بِأَخْرٍ and بِأُخْرِيَّاتٍ *by others* (M): the Kur has

وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ IX. 103. *And others have confessed their sins* and وَأَخْرُ مُتَشَابِهَاتٌ III. 5 [593] (IY). It is a mistake to say ابْتَعْتُ عَبْدًا وَجَارِيَةً أُخْرَى *I bought a male slave and another slave-girl*, because the Arabs qualify by أُخْرَى and أُخْرَى and their [*dus. and*] *pls. only* [such words as denote] what is homogeneous with the [person or thing] previously mentioned, as أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى LIII. 19, 20. *Have ye then considered AlLāt and Al'Uzzà and Manāt the third, the other ?* and فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ II. 181. *Therefore whosever of you is present during the month, let him fast therein; and whosoever is sick, or on a journey, for him shall be a fast of a number of other days*, مَنَاةَ being qualified by أُخْرَى because *Manāt* is homogeneous with *AlLāt* and *Al'Uzzà*, and أَيَّامٍ by أُخَرَ because the *days* are homogeneous with the *month*; whereas, the *slave-girl* not being homogeneous with the *male slave*, since the former is *fem.*, while the latter is *masc.*, جَارِيَةً may not be qualified by أُخْرَى, as one does not say جَاءَتْ هِنْدٌ وَرَجُلٌ آخَرُ *Hind and another man came*. For آخَرُ is of the *cat. of أَفْعَلُ*, [the person or thing denoted by] which is homogeneous with the [person or thing] mentioned after it, as is proved by the

fact that, when you say *قَالَ الْفَنْدُ الرِّمَانِيُّ وَقَالَ آخَرُ* *Al.Find azZimmāni* [one of the poets of the Ḥamāsa (CD),] *says, and another says*, the full phrase is *قَالَ آخَرُ مِنَ الشُّعَرَاءِ* *and another (of the poets) says*. And, as for the saying of the poet

*صَلَّى عَلَى عَرَّةَ الرَّحْمَنِ وَأَبْنَتِهَا * لَيْلَى وَصَلَّى عَلَى جَارَاتِهَا الْآخَرِ*
May the Compassionate bless 'Azza and her daughter Lailà, and bless her other female neighbours!, it is attributable to the poet's having made her daughter to be a female neighbour of hers (D).

§ 359. *الدُّنْيَا*, [when in the sense of *the present life* or *world* (R),] and *الْجَلَى*, [when in the sense of *the great affair* (R),] are sometimes used anarthrous [and aprothetic (AKB)], as in

*يَوْمَ تَرَى النُّفُوسُ مَا أَعَدَّتْ * مِنْ نَزْلِ إِذَا الْأُمُورُ غَبَّتْ*
فِي سَعْيِ دُنْيَا طَالَمَا قَدْ مَدَّتْ

(M, R), by Al 'Ajjāj (M, N, AKB), *On the day* [of resurrection (N)], *when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended* (N, AKB), and the tradition of 'Umar *أَرَى أَحَدَكُمْ إِنِّي لَأَكْرَهُ أَنْ أَرَى أَحَدَكُمْ سَبَهْلًا لَا فِي أَمْرِ دُنْيَا وَلَا فِي أَمْرِ آخِرَةٍ* *Verily I dislike to see one of you idle, not busy in an affair of the present*

life, nor in an affair of the life to come [397], the intention being to make the matter *indet.*, as though *فِي سَعْيِ دُنْيَوِيٍّ* in a worldly strife and *فِي أَمْرِ دُنْيَوِيٍّ* in a temporal matter and *آخِرِيٍّ* eternal were said (K on XX. 72.), and in

وَإِنْ دَعَوْتَ إِلَى جُلَى وَ مَكْرَمَةٍ * يَوْمًا سَرَاةَ كِرَامِ النَّاسِ فَادْعِينَا

[by one of the Banu Kais Ibn Tha'labā, or, as is said, by Bashama Ibn Hazn anNahshalī, *And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us* (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of *superiority* is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like *الْأَجْرَعُ* and *الْأَبْطَحُ* [149], seldom follow a qualified (AKB). *الدُّنْيَا* [725] is *orig.* an *ep.*, on the measure of *فُعْلَى*: and its *masc.* is *الْأَدْنَى* the nearest, from *دَنَوْتُ* I drew near, the *و* being converted into *ي* in *الْأَدْنَى*, because fourth [727], and afterwards [the *ي*] into *ا*, because mobile and preceded by a letter pronounced with Fath [684] (IY). It is a disgraceful mistake, and a hideous solecism, to say *هَذِهِ دُنْيَا مُتَعَبَةٌ* This is a weary world, because *دُنْيَا* and all words on its measure are diptote whether *det.* or *indet.*, the Tanwīn not being affixed to them in either state

(D). The Lexicologists, however, say that the Arabs do sometimes pronounce ذُنْيَا with Tanwīn; so that H's declaring it to be a mistake is a mistake on his part: and IHL says that ذُنْيَا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an *ā* of feminization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in فِي سَعْيِ ذُنْيَا طَالِبًا الْحَمْدِ [above], which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that الْجَلِي is an *inf. n.*, like الرَّجْعِي [248, 272] and الْبُشْرِي [272, 331]; not *fem.* of الْأَجَلُ the greatest, like الْأَكْبَرُ and الْكُبْرَى [248]; because, when an *inf. n.*, it may be made *det.* and *indet.* (IY). And, as for حُسْنِي in the reading وَقُولُوا لِلنَّاسِ حُسْنِي and سُوءِي in the saying [of Abu-l Ghul at Tuhawī (T, IY)]

وَلَا يَجْزُونَ مِنْ حَسَنٍ بِسُوءٍ * وَلَا يَجْزُونَ مِنْ غِلْظٍ بِلِينٍ
[And that requite not any with evil for good, nor requite any with softness for roughness (T, IY)], they are not the *fem.* of أَحْسَنُ better and أَسْوَأُ worse; but are *inf. ns.*, like رَجْعِي and بُشْرِي [above] (M, R). But [Abū 'Alī AlḤasan (MN)] Ibn Hanī [alḤakamī, known as Abū Nuwās (MN)], has been taxed with making a mistake in his saying

كَأَنَّ صُغْرَى وَكُبْرَى مِنْ فَوَائِعِهَا * حَصْبَاءُ دُرٍّ عَلَى أَرْضٍ مِنَ الذَّهَبِ
 [356,357] (M) *As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold* (IY, MN): while in وَلَسْتَ بِأَكْثَرِ مِنْهُمْ الْحَجَّ [355] the مِنْ is not comparativ (M,R), but partitive (R), being like the مِنْ in أَنتَ مِنْهُمْ الْفَارِسُ الشَّجَاعُ [355] (M), i. e., وَلَسْتَ مِنْ [355] (M), i. e., or the ل may be judged to be *red.*, مِنْ being comparativ, as in

وَرِثْتُ مُهَلْهَلًا وَالْخَيْرَ مِنْهُ * زُهَيْرًا نِعَمَ دُخْرٍ الدَّاخِرِينَ
 [by 'Amr Ibn Kulthūm at Taghlabī, *I have inherited [the glory of] Muhalhil ('Amr's maternal ancestor), and [the glory of] a better than him, Zuhair (his paternal ancestor). Then most excellent is the treasure of the treasurer-keepers, (glory!) (EM, AKB)]*; or in both verses, according to what is said, another أَفْعَلُ, anarthrous, may be supplied, on which مِنْ depends, i. e., بِأَكْثَرِ [355] and وَالْخَيْرَ خَيْرًا مِنْهُ [355] and the better, (a better) than him (R).

§. 360. The أَفْعَلُ of superiority does not govern like the *v.* (M), because, not being made *du.* or *pl.*, nor *fem.* [356], it is remote from resemblance to the *act. part.*; and becomes like *prim.* substantives, which are not derived from *vs.* (IY). It either is replaceable by a *v.* in the same sense as it, or is not

(IA). If not replaceable by a *v.* in the same sense (IA, A), it does not govern in the *nom.* (R, IA, Aud, Sh, KN, A) an expressed *ag.* (Sh), [whether] an explicit *n.* (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] *pron.* (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] *dial.* (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the *v.*, and likewise (R)] to the *act. part.*, is weak (R, A), inasmuch as, when anarthrous and aprothetic, it is not made *fem.*, nor *du.* or *pl.* [356] (A). They disallow the government of the explicit *n.* [or detached *pron.*] in the *nom.* by the أَفْعَلُ of superiority because of its resemblance [288] to the أَفْعَلُ of wonder [477] in measure, origin, and intensive signification (ML). Most of (Tsr, Fk, MKh) the Arabs do not say مَرَرْتُ بِرَجُلٍ أَفْضَلُ مِنْهُ أَبُوهُ (M, IA, Aud, Sh, A, Fk) or أَنْتَ (Aud), making أَفْضَلُ govern أَبُوهُ [or أَنْتَ (Tsr)] in the *nom.* (IA, Tsr) as an *ag.*, on the ground that the sense is أَفْضَلُ فِيَّ أَبُوهُ or أَنْتَ I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr) : but put أَفْضَلُ in the *nom.* (M, Tsr, MKh) as a [*prepos.* (Tsr, MKh)] *enunc.* (IY, Tsr, MKh) to أَبُوهُ (Tsr, MKh) or أَنْتَ (Tsr), the *prop.* being [in the position of (IY, Tsr) a *gen.* as (Tsr)] an *ep.* (IY, Tsr, MKh) of رَجُلٍ (Tsr, MKh), as in مَرَرْتُ

مَرَرْتُ بِرَجُلٍ أَخُوكَ أَبُوهُ *I passed by a man whose father was thy brother* (IY); and the *cop.* being the *pron.* governed in the *gen.* by مَنْ (Tsr). Y, however, relates that (R) some of the Arabs allow [the أَفْعَلُ of superiority to govern the explicit *n.* (or detached *pron.*) in the *nom.*, as (R)] مَرَرْتُ بِرَجُلٍ أَفْضَلُ مِنْهُ أَبُوهُ [or أَنْتَ] (IY,R), because it is derived from the *v.*, although its resemblance to the *act. part.* is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by a *v.* (IA, Aud, A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of الْكُخْلُ [below] (Sh), it governs an expressed *nom.* (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when أَفْعَلُ is [*ep.* of a generic substantive (Sh, Tsr, Fk, Sn)] preceded by negation [or the like (IA, Fk)], vid prohibition and disapprobatory interrogation (MKh)], and when its *nom.* is [extraneous (IA, Aud, A, Fk), i. e., not connected with the *pron.* of the qualified (Tsr, Sn, MKh)], declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُخْلُ مِنْهُ فِي عَيْنِ زَيْدٍ *I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid* (IA, Aud, Sh, A, Fk),

where the *collyrium*, in respect of its being *in the eye of Zaid*, is superior, and, in respect of its being *in the eye of any other man*, is inferior, the sense being that *collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man* (Tsr), from which *ex.* the case is known as the case of **الْكُكُلُ** [above] (Sh, Fk). For you may say **مَا رَأَيْتُ رَجُلًا يَخْسُنُ فِي عَيْنِهِ** *I have not seen a man in whose eye collyrium is so beautiful as in the eye of Zaid* (Aud), putting the *v.* **يَخْسُنُ** in place of **أَحْسَنَ**, without altering the sense: so says IM (Tsr): while the reason that the **أَفْعَلُ** of superiority is unable to govern the explicit *n.* in the *nom.* is only that it has no *v.* in its sense [of *excess* (Sn)], whereas in this *ex.* it is replaceable by a *v.* in its sense, as you see (A); and, if the *nom.* were made an *inch.*, [and **أَفْعَلُ** its *enunc.* (Fk, Sn),] then separation of **أَفْعَلُ** from **مِنْ** by an extraneous word, [vid. the *inch.* (YS),] would ensue (A, Fk). And similar are the saying of the Prophet **مَا مِنْ أَيَّامٍ أَحَبَّ إِلَيَّ اللَّهُ فِيهَا الصَّوْمُ مِنْهُ فِي عَشْرِ ذِي الْحِجَّةِ** *Not in any days is fasting dearer to God than it is in the first ten days of Dhu-l-Hijja* [below] (S, IA, Sh); and the saying of the poet [Suhaim Ibn Wathil (S), cited by S (IA),]

مَرَرْتُ بِوَادِي السَّبَاعِ وَلَا أَرَى * كَوَادِي السَّبَاعِ حِينَ يُظْلِمُ وَادِيَا
أَقْلَ بِهِ رَكْبٌ أَتَوْهُ تَثِيَّةً * وَ أَخَوْفُ إِلَّا مَا وَقَى اللَّهُ سَارِيَا

(S, IA) *I passed by the vale of Wild Beasts ; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less [than they do in it], and more dreadful save so long as God guards a wayfarer (MN), where he means أَقْلَ بِهِ رَكْبٌ مِنْهُمْ بِهِ, but suppresses that [أَقْلَ بِهِ رَكْبٌ مِنْهُمْ بِهِ] for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like مَا رَأَيْتُ كَعَيْنٍ زَيْدٍ [below] (MN) ; and the saying*

مَا رَأَيْتُ أَمْرًا أَحَبَّ إِلَيَّ أَلْ—بَذَلُ مِنْهُ إِلَيْكَ يَا ابْنَ سِنَانٍ
(Sh) *I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān (Jsh). But the nom. governed by أَحَبَّ in the tradition and the [last] verse is a pro-ag., because أَحَبَّ is formed from the pass. v. [354], not from the act. (Sh). The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the ة in عَيْنِهِ, and the second by the ة in مِنْهُ (Tsr)]: but sometimes the second pron. is suppressed, and مِنْ prefixed to the explicit n., [vid. كُحْلُ عَيْنٍ زَيْدٍ (Tsr),] as مِنْ كُحْلِ عَيْنٍ زَيْدٍ than the collyrium of the eye of Zaid ; or to its place, [i. e., the place*

of the كُحْلُ, vid. the عَيْنِ (Tsr),] as زَيْدٍ مِنْ عَيْنِ than (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)]; or to the owner of the place, [vid. زَيْدٍ (Tsr),] as زَيْدٍ مِنْ than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed: and sometimes nothing is put after the nom., as مَا رَأَيْتُ كَعَيْنِ زَيْدٍ أَحْسَنَ فِيهَا الْكُحْلُ I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly مَا رَأَيْتُ كَزَيْدٍ أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn). And they say مَا أَحَدٌ أَحْسَنُ بِهِ الْجَبِيلُ مِنْ زَيْدٍ Not any one is good behaviour more beautiful in than (good behaviour in) Zaid: the o. f. is مِنَ الْجَبِيلِ, بِرَيْدٍ; then they prefix جَبِيل to زَيْد, because of his connection with it [119] (Aud, A), saying مِنْ جَبِيلِ زَيْدٍ (Tsr); and then they suppress the pre. (Aud, A), so that it becomes مِنْ زَيْدٍ (Tsr). And like it is the Prophet's saying مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ فِيهَا الصَّوْمُ مِنْ أَيَّامِ الْعَشْرِ Not any days is fasting dearer to God in than (fasting in) the days of the ten [above], orig. مِنَ الصَّوْمِ فِي. (A). then مِنْ أَيَّامِ الْعَشْرِ, then مِنْ صَوْمِ أَيَّامِ الْعَشْرِ, then مِنْ أَيَّامِ الْعَشْرِ. This construction does not occur in the Kur (Sh, Fk).

IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A) ; and IHsh follows him in the Commentary on the KN : but no instance of it has been heard ; and it is better to confine oneself to what the Arabs have said (Tsr). The *أَفْعَلُ* of superiority governs [in the *nom.* (R, IA, Aud, A, Fk)] the latent (R, IA, Aud, Sh, A, Fk) *pron.* (R, IA, Aud, A, Fk), which is its (R) *ag.* (R, Sh). [It exercises this government] in every *dial.* (Aud, A, Fk), [and] without restriction (Sh), i. e., whether it be preceded by negation or not (MAd), as *زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو* *Zaid is more excellent than ' Amr* (IA, Aud), where *أَفْعَلُ* contains a latent *pron.* [in the *nom.* as an *ag.* (Tsr)], relating to *زَيْدٌ* (IA, Tsr), because such government [is weak, its effect not being literally apparent ; so that it (Sn)] does not need strength of the *op.* (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the *acc.* (R, KN, A)] the direct *obj.* (R, Sh, KN, A), unrestrictedly (KN), i. e., whether an explicit *n.* or not (Fk), because it is co-ordinated [in intransitiveness] with the *vs.* denoting *natural dispositions* [432, 484] (YS) : but, if any *n.* suggesting [the allowability of (A)] that [construction] be found after it, such *n.* is [held to be (A)] governed in the *acc.* by a [supplied (A)] *v.* indicated by

أَفْعَلُ (R, A), as in هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ VI.117. *He is wiser (than every one: He knoweth) who strayeth from His path*, i. e., أَعْلَمُ مَنْ كَلَّ أَحَدٍ يَعْلَمُ مَنْ أَحْصَى (R); and hence VI. 124. [64,201,202], حَيْثُ being a direct *obj*, in the place of an *acc.*, governed by a supplied *v.* [يَعْلَمُ (Sn)] indicated by أَعْلَمُ (A); and the saying [of Al'Abbās Ibn Mirdās as Sulamī (T)]

فَلَمْ أَرِ مِثْلَ الْكَيِّ حَيًّا مُصَبَّحًا * وَلَا مِثْلَنَا يَوْمَ أَلْتَقَيْنَا فَوَارِسًا
أَكْرَ وَأَحْصَى لِلْحَقِيقَةِ مِنْهُمْ * وَأَضْرَبَ مِنَّا بِالسَّيُوفِ الْقَوَانِسَ

(R,A) *And I have not seen the like of the tribe of the Banū Asad, as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords,* الْقَوَانِسَ being governed in the *acc.* by a [suppressed (AKB)] *v.* [ضَرَبْنَا or نَضْرِبُ (AKB)] indicated by أَضْرَبَ (T): while some allow أَفْعَلُ to be the *op.*, because divested of the sense of *superiority* [357] (A). Nor does it govern the *acc.* assimilated to the direct *obj.* [348], either because it does not govern the direct *obj.* in the *acc.*, and therefore does not govern the *acc.* assimilated to the direct *obj.*: or because the [assimilate] *ep.*'s government of that *acc.*

is subordinate to its government of the *nom.*, and subsidiary to its prefixion to what was governed by it in the *nom.* [348]; whereas أَفْعَلٌ does not govern the explicit *n.* in the *nom.*, except on the conditions mentioned [above]; and, if it do govern that in the *nom.*, is not *pre.* to it (R). IM says in the CK (A), The أَفْعَلٌ of superiority (R, Sh, A, Fk), (1) when formed from a *self-trans. v.*, (a) if the *v.* be not indicative of *knowledge* [or *ignorance*], nor of *love* or *hatred* (A), is made *trans.* by the ج (R, Sh, A, Fk) to the direct *obj.* (R, Sh, Fk), which belonged to the *v.* before the formation of أَفْعَلٌ (R), as هُوَ أَطْلَبُ لِلنَّارِ وَأَنْفَعُ (R), as هُوَ أَطْلَبُ لِلنَّارِ وَأَنْفَعُ He is quicker to seek blood-revenge, and readier to benefit the neighbour (A), because the resemblance of أَفْعَلٌ to the *v.* and *act. part.* is weak; and, since in the case of the *act. part.* and *inf. n.*, when *trans.* to an *obj.*, support by the ج [346.B, 498, 504] is allowable, notwithstanding their strength, that [support] is necessary in the case of أَفْعَلٌ, because of its weakness (R): (b) if the *v.* be indicative of *knowledge* (R, A) or *ignorance* (R), is made *trans.* by the ب [346.B, 503] (R, A, Fk), as خَالِدٌ أَعْرَفُ بِالنَّحْوِ وَأَجْهَلُ بِالْفِقْهِ Khālid is better acquainted with grammar, and more ignorant of law (Fk), because the ب is sometimes redundantly prefixed to the *obj.* of such *vs.*, and similarly [to the *obj.*] of their *act. parts.* and *inf. ns.* (R): (c) if the *v.* be indicative of *love*

or *hatred*, is made *trans.* by the *J* to what is logically the *obj.*, and by *إِلَى* to what is logically the *ag.* [500, 504] (R, A), i. e., the *lover* or *hater* (R), as *الْمُؤْمِنُ أَحَبُّ* *The believer loves God more dearly than himself, and he is beloved by God more dearly than any other* (A), i. e., *more dearly than the unbeliever is beloved by Him* (Sn), because such *vs.* are *trans.* to the *lover* or *hater* by means of *إِلَى* as *حَبَّبَ إِلَيْكُمُ الْإِيمَانَ* XLIX. 7. *Hath made belief dear to you* and *وَكَّرَهُ إِلَيْكُمُ الْكُفْرَ* XLIX. 7. *And hath made unbelief hateful to you* (R): (2) when formed from a *v. trans.* [to the direct *obj.* by means of a *prep.*, is made *trans.* by that *prep.* (R, A) alone, as *هُوَ أَزْهَدُ فِي* *الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِثْمِ وَأَحْرَصُ عَلَى الْكَيْدِ* *He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity.* And the *v.* of wonder [477] shares with *أَفْعَلَ* in this usage, as *مَا أَحَبَّ الْمُؤْمِنُ لِلَّهِ وَمَا أَحَبَّهُ إِلَى اللَّهِ* *How dearly the believer loves God, and how dearly he is beloved by God!*, *مَا أَعْرَفَهُ بِنَفْسِهِ* *How well he knows himself!*, *مَا أَقْطَعَهُ لِلْمَعْرَاقِقِ* *How quickly he cuts through*

obstacles !, مَا أَزْهَدَهُ فِي الدُّنْيَا How strictly he abstains from the world !, *مَا أَسْرَعَهُ إِلَى الْخَيْرِ* How quick he is to do good !, *مَا أَجْرَصَهُ عَلَيْهِ* How covetous he is of it !, and *مَا أَجْدَرَهُ بِهِ* How worthy he is of it ! (A).

If the *v.* be *trans.* to two *objs.*, [*أَفْعَلٌ* is made *trans.* to the first by the *ل* ; while (R)] the second is governed in the *acc.*, (1) by a supplied *v.* (R, Fk), according to the BB, indicated by *أَفْعَلٌ* , as *أَنَا أَكْسَى مِنْكَ لِعَمَرٍ الثِّيَابَ* , *Amr: (I clothe him) with garments* and *أَعْلَمُ مِنْكَ لَزَيْدٍ مُنْطَلِقًا* better able than thou to know *Zaid: (I know him) to be departing*, the second *obj.* of *أَفْعَلٌ* , and the *v.* with its first *obj.*, being suppressed, i.e., *أَكْسَوُ الثِّيَابَ* and *أَعْلَمُهُ مُنْطَلِقًا* (R): (2) by *أَفْعَلٌ* itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, *أَفْعَلٌ* would be made *trans.* to the second *obj.* also by the *ل* , but for the fact that the *v.* is not *trans.* to two things of the same sort, like two direct *objs.* or two *ns.* of time or place, by means of two *preps.* alike in form and sense (R). Nor does *أَفْعَلٌ* govern [in the *acc.* (Fk)] the unrestricted or causative or concomitant *obj.* (Sh, Fk). But

it governs [in the *acc.* (R)] (1) the *adv.* (R, Sh), as ^ءفَانَّا [355] (Sh), because a tinge of the *v.* is sufficient for this (R); (2) the *d.s.* (R, Sh), as زَيْدٌ أَحْسَنُ النَّاسِ *Zaid is the handsomest of men when smiling* and هَذَا بُسْرًا أَطْيَبُ مِنْهُ رَطْبًا [77] (Sh), because this resembles the *adv* [74] (R); (3) the *εp.* (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the *acc.* by what is devoid of the sense of the *v.*, as in رَأْفُودٌ خَلًّا [85] (R).

THE NOUNS OF TIME AND PLACE.

§. 361. They are applied to denote *time* and *place*, with respect to the occurrence of the act therein, without restriction of person or time, as مَخْرَجٌ meaning *time*, or *place*, of *unrestricted going out*. And hence they are not made to govern [365] an *obj.* or *adv.*; so that مَقْتُلُ زَيْدٍ *time*, or *place*, of *killing Zaid* or مَخْرَجُ الْيَوْمِ *time*, or *place*, of *going out to-day* is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the *time*, or *place*, of the act; and, but for them, you would be obliged to use the *v.* with the word زَمَانٌ *time* or مَكَانٌ *place* (IY). They are formed upon the measure of the *aor.* (IY, R) *v.* يَفْعَلُ, except that you put the م in place of the aoristic letter, to distinguish the *n.* from the *v.* (IY). Such of them as are formed from the unaugmented *tril.* are of two kinds, pronounced with Fath, and pronounced with Kasr, of the ع (M). If formed from an unaugmented *tril.* (Jrb), they are upon the measure of (1) مَفْعَلٌ [with Fath (R, Jrb) of the ع (R)], when they are formed from (a) the *v.* whose *aor.* is pronounced with (a) Fath of the ع, as مَشْرَبٌ *time*, or *place*, of *drinking*, [from شَرَبَ *drank*, *aor.* يَشْرَبُ (Jrb,

MASH] ; (b) Damm of the ع , as مَقْتُلٌ *vital part, where a wound is fatal* [372] (SH), from قَتَلَ *killed, aor.* يَقْتُلُ (Jrb, MASH) : (b) the defective, [i. e., the unsound in the ج (Jrb),] as مَرْمَى *butt* (SH), from رَمَى *shot, aor.* يَرْمِي (MASH), even if they be formed from يَفْعَلُ with Kasr of the ع , like [مَرْمَى and] مَثْوَى *abode*, or be quasi-sound, belonging to the cat. of the و , like مَوْلَى meaning *place of government* (R), in order that the word may be lightened (R, Jrb) by conversion of the ج into ا (R) : (2) مَفْعَلٌ [with Kasr (R, Jrb) of the ع (R)], when they are formed from (a) the *v.* whose *aor.* is pronounced with Kasr of the ع , as مَضْرِبٌ *time, or place, of striking*, [from ضَرَبَ *struck, aor.* يَضْرِبُ (Jrb, MASH)] : (b) the quasi-sound, i. e., the unsound in the ف (Jrb), belonging to the cat. of the و (R),] as مَوْعِدٌ *time or place, of appointment* (SH), from وَعَدَ *promised, aor.* يَعِدُ (MASH), even if the *aor.* be on the measure of يَفْعَلُ , like مُوْجِلٌ *dreadful place* (R), [or more fully] whether the ع of the *aor.* be pronounced with Fath, Damm, or Kasr (AAz'), because Kasr with the و is lighter than Fath (Jrb) : but the KK transmit مَوْضِعٌ *place* ; and some *ns.*, neither *inf. ns.* nor *ns.* of place, occur on the measure of مَفْعَلٌ with Fath, like مَوْحِدٌ [18, 325. A] and مَوْهَبَةٌ *a pool* (R) : while the quasi-sound

belonging to the *cat.* of the *ي*, [in which the *ي* is a *ف* (S),] is treated like the sound (S, R), as *مَيَقُظْ* *time*, or *place, of waking*, from *يَيْقُظْ* *wakes* (R), because [the *aor.* in] it is complete, and is not altered, since the *ي* with the *ي* is lighter [than with the *و*] (S). The reason why the *ns.* of time and place are not pronounced with Damm of the *ع*, when the *aor.* is so pronounced, is that *مَفْعُلٌ* does not occur [in the language (R)], except [extraordinarily, as (R)] in *مَكْرُمٌ* and *مَعُونٌ*; so that they deviate to Fath, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from *يَفْعُلٌ* with Damm of the *ع* (R),] occur [upon the measure of *مَفْعُلٌ* (R) with Kasr (R, Jrb), because Kasra is the sister of Damma, for which reason Kasr and Damm often occur in the *aor.* of the same *v.*, like *حَشَرَ* *collected, gathered together, mustered, aor. يَحْشُرُ* (Jrb)] :—(1) *مَنْسِكٌ* *place of worship* [below]; (2) *مَنْجَزٌ* *place where camels are slaughtered*; (3) *مَنْبِتٌ* *place where plants grow*; (4) *مَطْلِعٌ* *time, or place of rising* [below]; (5) *مَشْرِقٌ* *east*; (6) *مَغْرِبٌ* *west*; (7) *مَفْرَقٌ* *crown of the head* [below]; (8) *مَسْقِطٌ* *time, or place, of falling or dropping*; (9) *مَسْكِنٌ* *place of abode* [below]; (10) *مَرْفَقٌ* *elbow*; (11) *مَسْجِدٌ* *mosque* [below]; (12) *مَنْخَرٌ* *nostril* [372] (SH). And hence

مَظَنَّةٌ *place where a thing is thought to be* [362] (R). And in some words Fath, [according to analogy (MASH), as well as Kasr, of the ع (R)] has been heard, vid (1) مَنَسَكٌ (above) (R, MASH), both being read in جَعَلْنَا مَنَسَكًا XXII. 35, 66. *Have We appointed a place of worship*; (2) مَطْلَعٌ (MASH); (3) مَفَرَّقٌ; (4) مَسْكَنٌ; (5) مَسْجِدٌ (R, MASH); (6) مَخْشَرٌ *place of congregation or muster* [below] (R): while Fr says that in all of them Fath is allowable, even if it have not been heard (MASH). But مَكَلٌ meaning *place of alighting* is [so pronounced] because its *aor.* is biform, فَيَكُلُّ in XX. 83. [411] being read with both vowels; [and مَخْشَرٌ may be similarly explained] (R). As for مَنِحْرٌ *nostril* [372], it is a *deriv.*, [formed by alliteration to the Kasra of the خ (Jrb),] like مَنْتِنٌ [252, 343] (SH); but both are extraordinary (Jrb), while there is no other (SH), since مَفْعَلٌ with two Kasras is not one of the formations (Jrb). And some words, formed from يَفْعَلُ with Kasr, occur with Fath and Kasr, vid مَدَبٌ *track or course* and مَأْوًى اللَّيْلِ *nightly resting-place of camels* (R); whereas in the case of anything but *camels*, only مَأْوًى with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the ة of feminization is sometimes affixed to some of these *ns.* (M, Jrb).

as though they meant the ^{بُقْعَةُ} *plot, or patch, of ground* (IY); whether they conform to analogy (Jrb', like ^{مَرْنَةٌ} [*place of slipping*, which is pronounced with Kasr because its *aor.* is so pronounced (IY)], ^{مَقْبَرَةٌ} (M, Jrb *place of burying* (IY), ^{مَشْرِقَةٌ} [*place of the sun's shining*, which is the *place of sitting in the sun* (IY)], and ^{مَوْقِعَةٌ} ^{الطَّائِرِ} (M *place whereon the bird alights*, which is [said by IY to be] pronounced with Fath of the ق, being from ^{وَقَعَ} *alighted, aor. يَقَعُ with Fath [482] (IY); or differ from it (Jrb), like ^{مَظَنَّةٌ} [361] (M, Jrb), which is [said by IY to be] pronounced with Fath, because it is from ^{ظَنَّ} *thought, aor. يَظُنُّ with Damm (IY). But, as for those which occur on the measure of ^{مَفْعَلَةٌ} with Damm (M, Jrb), like ^{مَقْبَرَةٌ} [*place of graves* (IY)], ^{مَشْرِقَةٌ} *place in which exposure to the sun occurs*, ^{مَشْرَبَةٌ} *upper-chamber* (IY), and ^{مَسْرَبَةٌ} *hair on the breast* (M), they are *ns.* [so constituted (AAz),] not made to follow the course of the *v.* (M, Jrb), the *act's proceeding in them* not being meant (AAz), but are like ^{قَارُورَةٌ} *flask, bottle, phial* (Jrb); and, if the *place of the act* were meant, ^{مَقْبَرَةٌ} [above], ^{مَشْرِقَةٌ}, and ^{مَشْرَبَةٌ} with Fath would be said (IY). The affixion of the *ṣ* in (Jrb) such [a formation] as ^{مَظَنَّةٌ}, or ^{مَقْبَرَةٌ} is not regular (SH), but confined to hearsay**

(Jrb), since the rule is that مَفْعَلٌ in the *n.* of time and place, and in the *inf. n.*, should be denuded of the ة (R).

§. 363. All of that is in the unaugmented *tril.* (Jrb). And whatever is formed from the augmented *tril.* or the *quad.* is identical in expression with the *pass. part.* (M, R, Jrb), with unbroken regularity, as in the case of the *inf. n.* beginning with م [333] (R), like مُنْخَرَجٌ time, or place, of excluding (M, R, Jrb), مُدْخَلٌ time or place of including, مُغَارٌ in the saying [of Ḥumaid Ibn Thaur (S, AAz)]

وَمَا هِيَ إِلَّا فِي إِزَارٍ وَعِلْقَةٍ * مُغَارَ ابْنِ هَمَامٍ عَلَى حَتِي خَتَعَمَا
(M) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammām's making a raid upon the tribe of Khath'am Ibn Anmār (AAz), where he makes مُغَار a [*n. of*] time, an *adv.* (S), مُرْكَبٌ in (IY) their saying فَلَانٌ كَرِيمٌ الْمُرْكَبِ Such a one is noble in origin (M), مُضْطَرَبٌ time, or place of fighting (M, R), مُضْطَرَبٌ time, or place, of seeking gain, مُتَقَلَّبٌ place of translation after death, مُتَحَاكِلٌ time, or place, of oppression (M), مُسْتَخْرَجٌ time, or place, of extracting (R), مُدْخَرَجٌ time, or place, of rolling down (M, R), مُتَدْخَرَجٌ time, or place, of being rolled down (R), and مُنْخَرَنَجٌ time, or place, of crowding together (M, R), as says Al'Ajjāj

مُنْخَرَنَجٌ الْجَامِلِ وَالنَّثِيِّ

(M) *The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water* [243] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the *n.* of time, the *n.* of place, the *inf. n.* and the *pass. part.* (IY). It seems that the *ns.* of time and place, being meant to resemble the [*vor.*] *v.* in measure, are made conformable to the *pass. part.* [347], (1) because it is lighter than the *act. part.*, since the *act. part.* is pronounced with Kasr [of the ع], and the *pass.* with Fath, while Fath is lighter; and (2) because, the *ns.* of time and place being adverbial *objs.* as respects the sense, the use of the expression denoting the *obj.* to represent them is more agreeable with analogy (Jrb).

§. 364. مَفْعَلَةٌ [with Fath of the م and ع (R, BY)] is formed, [to indicate *abundance* (ARf),] from [*prim.* (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the *land* wherein such objects abound (BY); provided that the substantives be of three *rad.* letters (L, BY), either un-augmented (L), as مَسْبَعَةٌ ^{اَرْضُ} land abounding in سِبَاعٌ ^{اَرْضُ} wild beasts and مَأْسَدَةٌ ^{اَرْضُ} in أَسَدٌ ^{اَرْضُ} lions (R, L, BY) and مَذَابِجٌ ^{اَرْضُ} in ذئابٌ ^{اَرْضُ} wolves (R, L); or augmented, as مَفْعَلَةٌ ^{اَرْضُ} land abounding in أفاعٍ ^{اَرْضُ} vipers (L, BY), by elision of the

Hamza of أَفْعَى (ARf), and مَحْيَاً in حَيَاتُ serpents [below] (L), and مَقْتَاً in قَتَاً cucumbers [below] (L, BY), by elision of one ث (ARf), and مَرْمَنَةً in رَمَانُ pomegranates (L). IAl says, It has reached us that 'Umar used to recite on the way to Makka

كَأَنَّ رَاكِبَهَا غَضِيٌّ بِمَرْوَحَةٍ * إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ ثَبِلُ

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the trilts. by that [formation] because of their lightness (S). Dm says, The mode of forming مَفْعَلَةٌ from حَيَّةٌ is disputed, S saying مَحْيَاً [above], because its ع, according to him, is a ي; while some assert that it is a و, and the Author of the 'Ain says أَرْضٌ مَخْرَوَةٌ: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَقْتَاً [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting an l in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the advs. beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَضْبَعَةٌ abounding in hyænas or مَقْرَدَةٌ in monkeys is not said (R, ARf). IM adds in the Tashil مَفْعَلَةٌ with Fath of the

م and Damm of the ع ; while Dm says that AU transmits from KhA ^{مَرْبَلَةٌ} *dung-heap*, with Damm and Fath (ARf). Sometimes they form a [*quad.* (BY)] *v.* upon the measure of أَفْعَلَ from a substantive denoting an object that abounds in a place (L, BY) ; so that أَفْعَلَتِ الْأَرْضُ, *act. part.* مُفْعَلَةٌ, is said (L, as أَفْعَلَتِ الْأَرْضُ *The land abounded in wild beasts*, *act. part.* مُسْبِعَةٌ *abounding in wild beasts* upon the measure of the *act. part.*, and أَعْشَبَتِ *abounded in herbage*, *act. part.* مُعْشِبَةٌ *abounding in herbage* (BY), whence أَفْعَلَتِ الْأَرْضُ *the land abounded in lizards*, *act. part.* مُضِبَّةٌ, and أَفْعَلَتِ *abounded in cucumbers*, *act. part.* مُقْتَنَّةٌ (L). This مُفْعَلَةٌ is not formed from the substantive of four [or more (R)] *rad.*s., like ضَفَدِعٌ *frog* (R, L, BY), ثُعْلُبٌ *fox* (R), and سَفَرَجَلٌ *quince* (BY), such phrases as كَثِيرَةُ الضَّفَادِعِ *abounding in frogs* (L) [and] كَثِيرُ الثُّعَالِبِ *abounding in foxes* (R) being used instead (R, L), except in the extraordinary sayings أَرْضٌ مُتْعَلِبَةٌ *land abounding in foxes* and مَعْقَرَةٌ *in scorpions* [below] transmitted by S (L, BY). As for مُتْعَلِبَةٌ and مَعْقَرَةٌ [above], says IM says in the CT, both are with Damm of the م and Kasr of the penultimate, according to AZ, upon the measure of the *act. part.* from the *non-tril.*

[343]; but are transmitted by S with Damm of the م and Fath of the penultimate; and ought therefore to be read with Fath, because S is a better authority than any other, and, though AZ was his master, stil S is more truthful (ARf). You say مَكَانٌ مُتَعَلِّبٌ *a place abounding in foxes* and مُعَقَّرِبٌ *in scorpions* and مُضَفِّدٌ *in frogs* and مُطَخِّلِبٌ *in scum*, with Kasr of the first ل, as an *act. part.*: Labid says

يَمْنٌ أَعْدَادًا بِلُبْنَىٰ أَوْ أَجَا * مُضَفِّدَاتٍ كُلُّهَا مُطَخِّلِبَةٌ

It makes springs in the stony tract called Lubnà, or in mount Ajà, dwindle to frog-ponds, all of which are covered with scum (R), meaning مِيَاهًا كَثِيرَةً الضَّفَادِعِ (Jh). If formed from the *quad.*, upon the analogy of the *tril.*, مُتَعَلِّبَةٌ [and مُعَقَّرِبَةٌ, upon the measure of the *pass. part.* (R),] would be said, because the counterpart of مَفْعَلٌ [361], in the case of what exceeds three [letters], is upon the measure of the *pass. part.* [363] (S,R): but, [says R (ARf),] مُتَعَلِّبَةٌ and مُعَقَّرِبَةٌ, with Fath of the [first] ل, have not been heard; so do not think that S's saying means that مُتَعَلِّبَةٌ أَرْضٌ and مُعَقَّرِبَةٌ have actually been heard; but his language means that, if used from the *quad.*, they would be said (R, ARf). Those, however, [says S (R),] who say تُعَالَةٌ [7], say مُتَعَلَّةٌ *abounding in foxes* (S,R), because تُعَالَةٌ is *tril.* (R). And

some, [says Jh (R),] say ^{مَعْقَرَةٌ} *abounding in scorpions* (Jh, R, ARf), with elision of the ب (R), as though they reduced ^{عَقْرَبُ} to three letters, and then formed it (Jh, ARf), which is anomalous (R): but Dm says "We do not admit that ^{مَعْقَرَةٌ} is derived from the expression ^{عَقْرَبُ}; and why may it not be derived from ^{عَقْرُ} meaning ^{جرح} *wound*; because a *wound* often results from the sting of the scorpion?" and, according to this, ^{مَعْقَرَةٌ} is the *land producing the wound that proceeds from scorpions* (ARf). And ^{مَفْعَلَةٌ} is also sometimes formed to denote the *cause of the abundance of the object denoted by the expression*, as ^{أَوْلَدُ مَجْبَنَةٍ مَبْكَلَةٌ} *children are a cause of much cowardice, much niggardliness* [331] (ARf).

§ 365. No *n.* of time or place governs [361] (M) like the *inf. n.* [339] (IY). And ^{مَجْرٌ} in the saying of An-Nābigha [adhDhubyānī (ABk)]

كَأَنَّ مَجْرَ الرَّمَسَاتِ ذُيُولَهَا * عَلَيْهِ قَصِيمٌ تَمَقَّتْهُ الصَّرَانَعُ

[As though (the place, or trace, of) the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands had engrossed (AAz), the ^ع in عَلَيْهِ over it relating to the ^{نُورِي} trench dug round the tent mentioned in the preceding verse (ABk),] is an *inf. n.* (M, Jrb), i. q. ^{جَر} (M),

pre. to the *ag.*, and governing ذُيُولَهَا in the *acc.* (Jrb): while a *pre. n.* is suppressed (M, Jrb) before it (M), the full phrase being (1) كَانَّ مَوْضِعَ مَجْرٍ الرَّامِسَاتِ (IY, Jrb, AAz), as IH holds (AAz), i. e., كَانَّ مَوْضِعَ جَرٍ الرَّامِسَاتِ; or (2) كَانَّ أَثَرَ جَرٍ الرَّامِسَاتِ (IY), i. e., كَانَّ أَثَرَ مَجْرٍ الرَّامِسَاتِ (M), as Z holds (AAz).

THE INSTRUMENTAL NOUN.

§. 366. It is every *n.* derived from a *v.*, and made a name for what is used as an *instrument* in that act (Jrb, ARf), like **مِفْتَاح** *key* [379], which is a name for what is used to *open* with, and **مَكْسَكَة** *broom*, which is a name for what is used to *sweep* with (Jrb). And sometimes it is loosely applied to *what the act is done in*, when it is such as is used for an instrument (Jrb, ARf), like **مَحَلَب** *milk-pail* (Jrb). So says Jrb (ARf). The **مَحَلَب** is not the *place of milking*, that being the *place in which the milker sits to milk*; but is an *instrument wherewith milking is effected* (R). The instrumental *n.* is formed from the *tril v.* (IY, L, BY). It is on the measure of **مِفْعَل**, **مِفْعَلَة**, and **مِفْعَال** (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the *inf. n.* [333] and *n.* of place [361] (IY), and with Fath of the ع (BY), like **مَحَلَب** [above] (M, SH, L, BY) and **مَقْص** *blade of scissors* (M, L), **مَكْسَكَة** [above] (M, SH) and **مَسْرَحَة** *comb* (R, L), **مِفْتَاح** [above] (M, SH, L, BY) and **مِقْرَاض** *blade of shears or scissors* [310] (M, L) and **مِصْبَاح** *lamp* [253] (L, BY). They make **مِفْعَل** *fem.*, as they make the

n. of place *fem.* [362] (IY); but مَفْعَلَةٌ is said to be confined to hearsay (Jrb). And some say that مَفْعَلٌ is contracted from مَفْعَالٌ, although مَفْعَلٌ is more often used: and that [saying] is confirmed by the fact that مَفْعَالٌ is allowable whenever مَفْعَلٌ is allowable, as مَقْرَأٌ and مَقْرَاضٌ [above], مَفْتَحٌ and مَفْتَحٌ [above]; whereas مَفْعَلٌ is not allowable whenever مَفْعَالٌ is allowable: and for that reason, say they, the ع is sound in مَجُولٌ *shift* and مَخِيطٌ *needle* [712], not being converted, as in مَقَالٌ and مَقَامٌ, because they are contracted from مَجْوَالٌ and مَخِيطٌ, where it must be sound, because of the occurrence of the *!* after it (IY). Every instrumental *n.* on the measure of مَفْعَلٌ or مَفْعَلَةٌ is pronounced with Kasr of the م, like the *ns.* mentioned; and hence the saying of AlFarazdak in an elegy on a groom

لَيْبِكَ أَبَا الْخَنْسَاءِ بَغْلٌ وَبَغْلَةٌ * وَمِخْلَةٌ سَوْءٌ قَدْ أَضِيعَ شَعِيرُهَا
وَمَجْرَفَةٌ مَطْرُوحَةٌ وَمِكْسَةٌ * وَمِقْرَعَةٌ صَفْرَاءُ بَالٍ سَيُورُهَا

Let u he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansá!; while IAl says that مَرْوَحَةٌ with Fath of the م is the windy place [364], and مَرْوَحَةٌ with Kasr the fan (D).

§ 367. A few words are formed anomalously, the م being pronounced with (1) Fath in [some instances of مَفْعَلَةٌ, like مَرْقَاةٌ *ladder, stair-case*, and مَنَارَةٌ *lamp-stand*, because these objects are *instruments* in one respect, and *places* in another, a subtle distinction noticed by few, and (CD)] مَنَقَبَةٌ *a farrier's fleam*; while مَسْقَاةٌ *drinking-fountain*, مَرْقَاةٌ [above], and مَطَهْرَةٌ *vessel for purification* are pronounced with Kasr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) Damm in مَذْهَنٌ *oil-flask*, مَسْطُورٌ *tube for injecting medicine into the nose*, مَنَكَلٌ *sieve* [372], مَنَصْلٌ *sword*, مَكْحَلٌ *collyrium-box*, and مَدَقٌ *pestle, mallet*; though مَدَقٌ [below] is said, according to rule (D). The following; instrumental ns. occur [upon the measure of مَفْعَلٌ (L,) with Damm [of the م and ع (ARf), anomalously (BY), by alliteration (L)]:—(1) مَذْهَنٌ; (2) مَسْطُورٌ; (3) مَنَكَلٌ; (4) مَنَصْلٌ; (5) مَكْحَلٌ; (6) مَدَقٌ; (7) مَحْرُصَةٌ *vessel for holding potash* (L, BY), which is added by IM in the Tashīl (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as مَذْهَنٌ, مَسْطُورٌ, مَنَكَلٌ, مَكْحَلٌ, مَنَصْلٌ, [these five being mentioned by S, مَنَصْلٌ (R),] and مَحْرُصَةٌ (M, SH), the last being mentioned by Z

(R), which occur with Damm of the م (M, R, Jrb) and ع (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the *v.*, but are used as names for these vessels (M, R), which means that مُنْحَلَةٌ does not denote *every thing that contains collyrium*, but is peculiar to the *particular vessel*; and similarly its fellows (R); the sense of, and derivation from, the *v.* not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental *ns.*] pronounced with Damm of the م and ع are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only *vessels made for oil* are called مَدْعُنٌ; and, though oil be put in another vessel, this is not named مَدْعُنٌ (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], *working* is intended by them, they may be pronounced with Kasr [of the م, according to rule (BY)], as نَخَلْتُ بِالنَّيْلِ I sifted with the sieve and دَقَقْتُ بِالنِّدَقِ I brayed with the pestle (L, BY).

CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The *n.* is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [*rad.* (SH)] formations of the [*decl.* (IY, Jrb)] *n.* are [three (IY),] *tril.* [below], *quad.* [392], and *quin.* [401] (IY, SH). The opinion of S and the majority of the GG is that the *quad.* and *quin.* are two species different from the *tril.* (R): while Fr and Ks hold that the [only] *rad.* formation is the *tril.* (IY, R); and that the *quad.* contains an augment of one letter, and the *quin.* an augment of two (IY), Fr saying that the augment is the last letter in the *quad.*, and the last two letters in the *quin.*, and Ks that the augment in the *quad.* is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the *quad.* and *quin.* by the ف, ع, and ج; whereas, if the matter were as is mentioned [by Fr and Ks], the *aug.* would be represented by its like [671] (IY). IH says "*rad.*" because the *tril. n.* is augmented by one [letter], as ضَارِبٌ [373]; two, as مَضْرُوبٌ [379]; three, as مُسْتَخْرَجٌ

[371,387]; and four, as **اِسْتَخْرَجَ** [332]: and the *quad.* by one, as **مَدَحَرَجَ** [393]; two, as **مُتَدَحَرَجَ**; and three, as **اِحْرَنْجَامَ** [393]: but the *quin.* only by a letter of prolongation before the final, as **عَضْرُوطَ** and **سَلْسَيْلَ** [401]; or after it, with or without the *z*, as **قَبَعَثَرَا** and **قَبَعَثَرَى** [401]; while **قَرَعْبَلَانَّةَ** *porpoise*, [which is augmented by three letters (Jh, HH), as Jh says (HH).] and **اِصْطَفَلِيْنَةَ** *carrot* are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a *n.*, if it be unaugmented, is five (IM), as **سَفَرَجَلٌ** [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as **اِسْتَخْرَجَ** [above] (Aud). The reason why IM here does not except the *z* of femininization, and the two *augs.* of the *du.*, sound *pl.*, and *rel. n.*, as he does in the Tashil, where he says "The augmented, if a *n.*, does not exceed seven [letters], except by reason of the *z* of femininization" (A), as in **قَرَعْبَلَانَّةَ** [above] (Sn), "or the two *augs.* of the *du.*" (A), as in **اِشْهِيْبَابَانِ** *du.* of **اِشْهِيْبَابٌ** [391] (Dm), "or of the sound *pl.*" (A), as in **اِشْهِيْبَابُوْنَ** when used as a proper name, or of the *rel. n.*, as in **اِشْهِيْبَابِيْ** (Dm), is that these *augs.* are known not to be taken into account [381, 385], because constructively separate [283] (A). The unaugmented *tril.* has ten formations [237] (M, SH, A) of substantives and *eps.* (IY, Jrb), often used, not neglected,

nor extraordinary (A), vid., (1) فَعَلٌ, (a) substantive (IY, A), as فَلَسٌ *small copper coin* (SH, A); (b) *ep.* (IY, A), as صَعَبٌ *difficult* (IY, Jrb): (2) فَعَلٌ, (a) substantive (IY, A), as عِلْمٌ *knowledge* (M); (b) *ep.* (IY, A), as صَفْرٌ *empty* [348] (Jrb): (3) فَعَلٌ, (a) substantive (IY, A), as قَلٌّ *lock* (IY, SH, A); (b) *ep.* (IY, A), as مَرٌّ *bitter* (IY, Jrb): (4) فَعَلٌ, (a) substantive (IY, A), as جَمَلٌ *he-camel* (M); (b) *ep.* (IY, A), as بَطَلٌ *valiant* [343] (IY, Jrb, A): (5) فَعَلٌ, (a) substantive (IY, A), as إِبِلٌ *camels* [238, 257] (M, SH, A) and إِطْلٌ *flank* (Mb); (b) *ep.* (IY, A), as بِلْرٌ *stout* (IY, Jrb, A) and إِبْدٌ *prolific* [239] (A): فَعِلٌ is rare (IY): S says, إِبِلٌ is the only instance of it [known to us (A)] among substantives (Akh, IY, A) and *eps.* (Akh, A): but [among substantives (A)] إِطْلٌ *flank* is cited (IY, A) by Akh (IY), as a *dial. var.* of إِطْلٌ, and is mentioned by Mb; and the saying of Imra alKais

كَهْ إِطْلًا ظَنِي وَسَاقًا نَعَامَةً * وَصَهْرَةً عَيْرٍ قَاتِمٍ فَرْقٍ مَرَقِبٍ

That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ط, though the Kasr is said to be an alliteration; and رَتْدٌ *peg*, مِشْطٌ *comb*, and دِبْسٌ *date-juice* are cited as *dial. vars.* of رَتْدٌ, مِشْطٌ, and دِبْسٌ (A); and [Akh

asserts that (Mb) the Arabs say بِأَسْنَانِهِ حَبِرَةٌ *In his teeth is yellowness* (Mb, A), i.e., قَلَمٌ (A), though that is not well-known (Mb); and they call the boys' game حَلَجٌ يَلْعَجُ and جِلْنٌ يَلْنُ; and they say حَبْكُ as a *dial. var.* of حَبْكُ [below], and عَيْلٌ as a name of a country (A); and Sf says that اِرْمِيطُ *armpit* occurs, and that اِقْطُ *dried curd* is said as a *dial. var.* of اَنْقَطُ (R): while Th says, The only *eps.* that occur upon the measure of فِعْلٌ are يَلِرُ said of a woman, and اِيْدُ said of a *she-ass* (Jrb, A): but, as for the saying

عَلَّمَنَا إِخْرَانَنَا بَنُو عَجَلٍ * شَرَبَ الْبَيْدِ وَأَصْطَفَا بَاثِرَجِلْ
 [Our brethren, the Banu 'Ijl, taught us the drinking of must, and dancing with the leg (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) فَعْلٌ, (a) substantive (IY, A), as عُنُقٌ *neck* (IY, SH, A); (b) *ep.* (IY, A), which is rare (A), as سُرٌّ *swift* said of a *she-camel* (IY, Jrb, A), جُنْبٌ *unclean* [239], شَلٌّ *agile* (A), and طَلْقٌ *unshakled* (IY), these being the [only] instances remembered of it (A): (7) فِعْلٌ, (a) substantive (IY, A), as كَتِفٌ *shoulder-blade* [below] (M, SH); (b) *ep.* (IY, A), as حَذِرٌ *wary* [348] (IY, Jrb, A): (8) فَعْلٌ, (a) substantive (IY, A), as عَصْدٌ

upper arm (IY,SH,A); (b) *ep.* (IY,A), as يَقُظٌ *wakeful* [239] (A): (9) فَعَلٌ, (a) substantive (IY,A), as عِنَبٌ *grapes* (IY, SH,A); (b) *ep.* (IY), as ذَيْمٌ *dispersed scattered* Jrh): فَعَلٌ is frequent among substantives (BS', as ضِلَعٌ *ribs* (M,BS): but, as for *eps.* (BS), S says (BS, A), We do not know it to occur as an *ep.* except in an unsound word عِدَى [239, 257], which is [a *generic. n.* (IY)] used to qualify the *pl.* (IY, BS, A), like سَفَرٌ and رَكْبٌ [257] (IY), as قَوْمٌ عِدَى *strange, or hostile, people* (IY, BS); and is not a broken *pl.* because it has no counterpart among *pls.* (IY): and so ISk says, فَعَلٌ does not occur among *eps.*, except in one word, قَوْمٌ عِدَى, i. e., غُرَبَاءُ or أَعْدَاءُ, as says the poet

إِذَا كُنْتَ فِي قَوْمٍ عِدَى لَسْتَ مِنْهُمْ
فَكُلْ مَا عُلِفَتْ مِنْ خَبِيثٍ وَطَيِّبٍ

When thou art among a strange, or hostile, people, that thou art not of, then eat what thou art fed with, both nasty and nice. (BS, : but others mention [that the only *eps.* occurring upon the measure of فَعَلٌ are (A) ذَيْمٌ i. q. مُتَفَرِّقٌ [above] (BS,A) and عِدَى a *quasi-pl. n.* [above] (A), as in this verse and in the saying of the other

بَاقَتْ ثَلَاثَ لَيَالٍ ثُمَّ وَاحِدَةً * بِذِي الْمَجَازِ تَرَاعَى مَنْزِلًا زَيْمًا

She (the poet's she-camel) *passed three nights*, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at *Dhu-l-Majāz*, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered], i. e. مُتَفَرِّقَ النَّبَاتِ (BS); and [Sf says that (A)] قِيمٌ in the reading [of Ibn 'Āmir, 'Āsim, Ḥamza, and Ks (B)] دِينًا قِيمًا VI. 162. *A right religion* (BS, A) may be cited in correction of S, though perhaps S might say that it is an *inf. n.*, i. q. قِيَامٌ (A), used as an *ep.* (K, B): and [some GG cite other expressions in correction of S, vid. (A)] سَوَى midway [239] in مَكَانًا سَوَى XX. 60. *A place midway* (BS, A), and رَجُلٌ رَضَى *a man liked* [143], and مَاءٌ رَوَّى *abundant water* (A), and مَاءٌ صَرَّى *stagnant water* (BS, A), and سَبَى طَيْبَةً persons taken captive lawfully or fairly, which others explain away (A) as *inf. ns.* used as *eps.* (Sn: (10) فَعَلَ, (a) substantive (IY, A), as صُرْدٌ *sparrow-hawk* (M, SH, A); (b) *ep.*, as حُطْمٌ *rough, hard* (IY, A), whence خَدَلْجُ السَّافَتَيْنِ خَفَّائِ الْقَدَمِ * قَدْ لَفَّهَا اللَّيْلُ لِسَوَّافٍ حُطْمَ (IY), by Rushaid Ibn Rumaïd al'Ambari, *Full in the two shanks, quick in step, the night having collected them for a hard driver* (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented *tril.*, because its first

[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented *tril.*, as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), **نَعْلٌ** is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that **حَبْكٌ** [below] is not authentic (IA). As for the reading [of Abu-s-Sammāl (Aud, Sn) Ka'nab {Ibn Hilāl (MINR)} al'Adawī (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} alGhifārī (Tsr) alKūfī (IHjr),] **وَالسَّمَاءُ ذَاتُ الْحَبْكِ**, LI. 7. *By the sky adorned with streaks*, with Kasr of the **ح**, and Damm of the **ب**, [it is said not to be authentic: and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two *dial. vars.* in two letters of the word, because **حَبْكٌ** and **حَبْكٌ** [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the **ح** from **حَبْكٌ**, and the Damm of the **ب** from **حَبْكٌ** (Tsr): (a)

IJ says "He means to read with Kaṣr of the ح and ب ; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Damm : " but this is refuted in the CK by IM (A, Tsr), who says " If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading " : (A) : (2) by alliteration of the ح [of اَلْحَبْدُ (Tsr)] to the ح of ذَات in Kasr (Aud, A), the quiescent ج not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading اَلْحَمْدُ لِلّٰهِ I. 1. *Praise be to God !*, with Damm of the ج by alliteration to the Damm of the ذ before it (Tsr) ; and this is said [by AH (Sn)] to be better (A). And فَعِلٌ is rare (IM) among ns. (IA), in the language of the Arabs (A), like دُنِيَ [below] (IA), because of their intention to make فَعِلٌ peculiar to the [pass. (IA, Aud, A)] v. (IM), like ضَرَبَ *was beaten* and قَتَلَ *was killed* [436] (IA, A). The instances of it that occur are (1) دُنِيَ jackal, weasel [296], used as a name for a tribe of Kināna, to which the lineage of AAD is traced (A): for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [it to him (IKb),]

جَاؤُوا بِحَيْثُ لَوْ قِيسَ مُعْرِسَهُمْ * مَا كَانَ إِلَّا كَمُعْرِسِ الدُّنْيِ

(IKb, A), by Ka'b Ibn Mālik al Anṣārī (A), describing

as small and contemptible the army of Abū Sufyān, when he made a raid upon AlMadina (MN, Sn), *They brought an army such that, if its halting-ground were measured, it would be only like the halting-ground of the weasel* (MN); so that this measure is used (Sn): (2) ^{نَمِ} anus, *podex*: (3) ^{وَعِلْ} mountain-goat, a *dial. var.* of ^{وَعِلْ}, transmitted by Khl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented *tril.* (R)] are sometimes reduced to others:—(1) ^{فَعِلْ}, (a) when its second is a guttural letter, as in ^{فَخِذْ} thigh [468, 482], where ^{فَخِذْ} and ^{فَخِذْ} and ^{فَخِذْ} are allowable; and similarly [^{فَعِلْ} in (R)] the *v.*, [when the ع is guttural (R),] like ^{شَهِدَ} witnessed [468] (SH), where the three variations are allowable; while ^{فَعِيلٌ}, when its ع is guttural, shares with ^{فَعِلْ} in the alliteration of its ف to its ع in Kasr, as ^{سَهِيدٌ} martyr [372], ^{سَعِيدٌ} prosperous, ^{نَحِيفٌ} slender, spare and ^{رَغِيفٌ} round cake of bread (R): and (b) [when its ع is not guttural (R),] as in ^{كَتِفٌ} [above], where ^{كَتِفٌ} and ^{كَتِفٌ} are allowable: (2) such as ^{عَضْدٌ} [408], where ^{عَضْدٌ} is allowable (SH); and similarly in the *v.* also, as ^{كَرَمَ الرَّجُلُ} *The man was generous* for ^{كَرَمَ}; and, as mentioned in the Verb of Wonder,

فَعَلٌ is said for the فَعْلٌ that contains the sense of *wonder*, as أَحَبَّ بِهَا مَقْتُولَةَ الْح [476] (R): (3) such as عُنُقٌ [above], where عُنُقٌ is allowable: (4) such as إِبِلٌ and بِلَرٌ [above], where إِبِلٌ and بِلَرٌ are allowable (SH): but this alleviation is more frequent in such as عُنُقٌ than in such as إِبِلٌ, because the two Dammas are heavier than the two Kasras; so that even in the K̄ur, which is H̄ijāzī, رُسُلُنَا, *Our apostles* end رُسُلَهُمْ, *Their Apostles* [246] occur; and it is better in the *pl.* than in the *sing.*, because the *pl.* is heavy in sense (R): (5) such as قَفْلٌ [above], where قَفْلٌ is allowable, according to one opinion (SH), transmitted from Akh [246]; while IIU likewise says that every فَعْلٌ is made light by some of the Arabs, and heavy by others, as عُسْرٌ *difficulty* and يَسْرٌ *easiness* (R), because عُسْرٌ and يَسْرٌ occur (SH): but the majority do not allow that, since the object, vid. alleviation, is not realized from it (Jrb); while one may say that the [measure] quiescent in the ع is a *deriv.* of the [measure] pronounced with Damm of the ع, as is the case, by common consent, in عُنُقٌ [above]. IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the *o. f.* of the others, as فَحْدٌ with quiescence of the ح is said to be a *deriv.* of فَحْدٌ with Kasr of it. But all of these variations are in the language of

Tamīm; and, as for the people of AlHijāz, they do not alter or vary the formation (R). The augmented [*tril.* (Jrb)] has [very (IY)] many formations (M, SH, Aud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being “augmented” is that there should be adjoined to the *rad.* letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف , ع , or ل [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the ا of ضَارِبٌ *beating* [373], which imports *being an ag.* [343, 673]; (b) the م of مَضْرُوبٌ *beaten*, which imports *objectivity* [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the د in قُعْدُدٌ *near in lineage to the highest ancestor* and مَهْدَدٌ *Mahdad* [375], a woman’s name, which are co-ordinated with جَعْفَرٌ and بُرْتُنٌ [392], for which reason the two similar letters are not incorporated in them, as in حُبٌ *love* and وَدٌ *affection* [731]; (b) the , in جَوْهَرٌ *jewels, gems* and the ي in صَيِّفٌ *money-changer* [253, 373], which are co-ordinated with جَعْفَرٌ [392]: (3) only to extend and multiply the formation, like the ا of غُلَامٌ *young man* [374], the , of عَجُوزٌ *old woman*, and the ي of سَعِيدٌ *prosper-*

rous [671] IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second ^و in ^وتَعَدُّ and ^ومَهْدُ [above]; or not homogeneous with them (M), being one of the letters of ^وأَلْيَوْمَ تَنْسَاهُ [671] (IY), like the Hamza of ^وأَفْكَلُ *fit of shivering* and ^وأَحْمَرُ *red* [249, 372]: and is co-ordinative, like the , of ^وجَوْهَرُ [above] and ^وجَدْوَلُ *rivulet* [374]; or not co-ordinative, like the ! of ^وكَاهِلُ [373] and ^وغُلَامُ [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the ع, as in ^وخَفِيفٌ *swift*, [said of the *ostrich*, from ^وخَفَدَ الظَّلِيمُ *The ostrich went swiftly* (IY),] and ^وقَنْبُ *hemp* [374]; (2) the ل, as in ^وخَفِيفٌ *swift* [291, 378] (M), also said of the *ostrich* (IY), and ^وخَدْبُ [meaning *bulky* (IY)]; (3) the ف and ع, as in ^ومَرْمِيسُ (M) meaning *severe calamity* [253], from ^ومَرَأَسَةٌ *severity* (IY), and ^ومَرْمِيتُ [which is *bare ground, having no herbage on it*, from ^ومَكَانٌ مَرْتٌ *desert place, having no herbage* (IY)]; (4) the ع and ل, as in ^وصَبْخَمُ [385] (M), meaning *big, bulky* (IY), and ^وبَرْهَرَةٌ (M) meaning *clear in complexion*, said of a woman (IY). And the other augs. are [only (IY)] the letters of ^وسَالْتَمُرْنِيهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for ^وحَرْجٌ *long*, you say, if you like, ^وحَرْجَجٌ and ^وجَرْجٌ by analogy to ^وتَعَدُّ [369]

and قَنَب [above]; but not حَوْرَج or حَيْرَج by analogy to جَوَهَر or صَيْرَف [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in أَحْمَر [249, 372] (IY); or two (M. Jrb), as in مُنْطَلَق [382] (IY); or three (M, Jrb), as in مُسْتَخْرَج [368, 387] (IY); or four (M, Jrb), as in إِشْهِيَاب [391], that being the extreme number reached by it (IY). Its positions are [four (M),] before the ف, between the ف and the ع, between the ع and the ل, and after the ل (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجْدَل [249, 253] (M): this formation is (a) a substantive, like أَجْدَل and أَفْكَل [249]; (b) an *ep.*, like أَبْيَض [348] and أَحْمَر [249, 672] (IY): (b) إِيْمَد *antimony* [249]: (c) إَصْبَع *finger* [249, 253, 672] (M), which has five *dial. vars.*, (a) إَصْبَع [above], the best known of them; (b) أَصْبَع [below]; (c) إَصْبِع; (d) أَصْبِع; (e) أَصْبِع (IY): (d) أَصْبَع [above]: (e) أَبْلَم *leaf of Thebaic palm* (M), which has several *dial. vars.*, (a) أَبْلَم [249], which [formation] we do not know to occur as an *ep.*; (b) أَبْلَم; (c) إِبْلَم (IY): (f) أَكْلَب [237, 256] (M), *pl. of كَلَب dog*, there being no *sing. n.* on the measure of أَفْعَل [255] (IY): (2) [the ت (IY)] in such as (a) تَنْضَب *a certain thorny*

tree [253, 395, 678] : (b) ^{قُدْرًا} *strength to repel enemies* [331] (M), which [formation] occurs among (a) substantives, like ^{قُرْبًا} [274, 678], held by some to be an *ep. i. q.* ^{رَاتِبًا} established as in

وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ قُرْبًا

And we had an established superiority over mankind ;
 (b) *eps.*, like ^{تَحْلِبَةً} giving milk before the stallion covers her, said of a she-camel, as also ^{تَحْلِبَةً} and ^{تَحْلِبَةً} (IY) : (c) ^{تَتَغَلُّ} (M), a name of the fox, which has four *dial. vars.*, (a) ^{تَتَغَلُّ}, as above ; (b) ^{تَتَغَلُّ}, co-ordinated with ^{بُرْتَنُ} [392] ; (c) ^{تَتَغَلُّ}, like ^{قُدْرًا} [above], as though co-ordinated with ^{جُنْدَبُ} [373, 392] ; (d) ^{تَتَغَلُّ}, like ^{جَعْفَرُ} [392] (IY) : (d) ^{تَحْلِي} what is pared off the back of a hide [274] : (3) [the ^ي (IY)] in such as ^{يَرْمَعُ} shining white stones [674] (M); and similarly ^{يَلْمَقُ} cloak which is Persian, Arabicized : but ^{يُفْعَلُ} with Damm of the ^ي and Kasr of the ^ع does not occur among substantives or *eps.* (IY) : (4) [the ^م (IY)] in such as (a) ^{مَقْتَلُ} [361, 676] : (b) ^{مَنْبَرُ} pulpit : (c) ^{مَجْلِسُ} sitting-place : (d) ^{مَنْحَلُ} [367] : (e) ^{مُصْحَفُ} book, volume [or ^{مُصْحَفُ} (IY)] : (f) ^{مِنْخَرُ} [361] (M) which [formation] is rare in the *ep.* (IY) : (a) their saying ^{شَعِيرَةُ} for ^{أَلْمُغِيرَةُ} *AlMughira* is not of the *cat.* of ^{شَعِيرُ} barley [316], ^{بَعِيرُ} camel, and ^{شَهِيدُ} [368], as an instance of

which AZ cited the saying of one of the Arabs الْجَنَّةُ لِمَنْ خَافَ وَعِيدَ اللَّهِ *Paradise is for him that has feared the threat of God*: for in this [cat.] the alliteration is only in the [word] pronounced with Fath of the initial; whereas الْمَغِيرَةُ, being an *act. part.* from أَغَارَ *made a raid.* is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but الْمَغِيرَةُ is only of the *cat.* of مُنْتِنٌ [252, 343] and مَنَحَرٌ [above]; and this is not regular; whereas the *cat.* of شَعِيرٌ [above], رَغِيفٌ [368], and ضَيْئِلٌ *slender* is regular, all of it (T): (5) [the ة (IY)] in such as هَبْلَعٌ *voracious* (M) and هَجْرَعٌ *long* [679] (IY), according to Akh (M); while S holds the ة to be *rad.* [392] (IY).

§. 373. The single augment between the ف and the ع is (1) [the ة (IY)] in such as كَاهِلٌ *withers* [247, 369], خَاتَمٌ *signet-ring* [247, 283 673] (M), and حَاتِمٌ *judge*, from حَتَمَ الْأَمْرَ *decided the matter*, and said also of the *raven*, because he *decrees* separation; and, among *eps*, ضَارِبٌ [278 369, 673] and قَاتِلٌ *killing, deadly* (IY): (2) [the Hamza (IY)] in such as شَامِلٌ *north-wind* [672] (M), transposed from شَمَالٌ [374] (Jh), its measure being فَأَعْلٌ, because they say شَمَلَتِ الرِّيحُ *The wind blew from the north*, which measure] we do not know to occur as an *ep.* (IY): (3) the ي (IY)] in [the substantive, such as زَيْنَبٌ *Zainab* (18)

and ^{غَيْلَمٌ} *tortoise* [253, 383]; and the *ep.* (IY),] such as ^{ضَيْغَمٌ} *biter* [674] (M), said of the *lion*, because of his *biting*, since ^{ضَغَمٌ} means *biting*, and as ^{صَيْرَفٌ} *expert* [253, 369, 383, 674], said of the *money-changer*: but we do not know in the language, says S, ^{فَيْعَلٌ} with Damm; nor ^{فَيْعِلٌ} with Kasr, except in the unsound [251, 716] (IY, : 4) [the ن (IY) in such as ^{قُنْبَرٌ} [247] (M), and ^{قُنْبَرٌ} *lark*, a well-known bird, the ن in it being *aug.*, because among ns. there is no [formation like] ^{جُعْفَرٌ} with Fath of the ف, and because they say ^{قُبْرَةٌ} *a lark* without a ن (IY); and as ^{جَنْدَبٌ} *male locust* [253, 372, 383, 677] and ^{عَنْسَلٌ} *swift* [383, 677] (M), said of a *she-camel*, from ^{عَسَلَ الدِّئْبُ} *the wolf went swiftly* (IY) : (5) [the و (IY)] in such as ^{عَوْسَجٌ} *a kind of thorn* [675] (M) and ^{كَوْكَبٌ} *star, constellation* [253] (IY).

§. 374. The single augment between the ع and the J is (1) [the Hamza] in such as ^{شَبَّالٌ} *north-wind* [373, 672] (M) : (2) [the ا (IY)] in such as ^{غَزَالٌ} *gazelle* [246], ^{جِمَارٌ} *ass* [246, 283], and ^{غَلَامٌ} *young man* [246, 369] (M) : (3) [the ي (IY)] in (a) [the substantive (IY),] such as ^{بَعِيرٌ} *camel* (M); and the *ep.*, such as ^{ظَرِيفٌ} [246, 300, 343] (IY): (b) [^{فَيْعِلٌ}, which is a substantive (IY),] such as ^{عَثِيرٌ} *dust* [253, 674] (M); and an *ep.*, such as ^{ظَرِيمٌ} *tall*, said of a *man* (IY): (c) ^{عُلَيْبٌ} *Ulyab* (M), upon the measure of ^{فَيْعِلٌ}

so mentioned by S (Bk), the name of a [well-known (ZJ)] *valley* [belonging to Hudhail in Tihāma (Bk)], an extraordinary formation, [there being no فُعَيْل in the language except this (ZJ),] since no other *n.* occurs pronounced with Damm of the ف, quiescence of the ع, and Fath of the ي (IY) : (4) [the ن (IY)] in such as عُرْنَد [677] (M), as وَتَرٌ عُرْنَدٌ *a stout bowstring*, transmitted by S, i. e., غَلِيظٌ (IY) : (5) [the و (IY)] in (a) [فُعُولٌ, (a) substantive (IY),] such as قَعُودٌ *young he-camel, when ridden* (M), and خُرُوفٌ *lamb*, and sometimes *colt*; (b) *ep.*, such as صَدُوقٌ *truthful* and صَبُورٌ [246] (IY) : (b) [فُعُولٌ, (a) substantive (IY),] such as جَدُولٌ [369, 675] (M); (b) *ep.*, such as جَهْرٌ *loud in voice*, said of a *man* (IY) : (c) [فُعُولٌ, which is rare, as (IY)] خُرُوعٌ *castor-oil plant* (M), and also every *weak bending plant*, and عَتَوْدٌ *Itwad*, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an *ep.* (IY) : (d) [فُعُولٌ, (a) substantive (IY),] such as سُدُوسٌ *a kind of colored hood or scarf* (M); (b) *ep.* (IY) : (6) in [فُعُولٌ, (a) substantive (IY),] such as سُلْمٌ *ladder, staircase* [253] (M); (b) *ep.*, such as زَمَلٌ [252] (IY) : (7) in [فِعْلٌ, (a) substantive (IY),] such as قَنْبٌ [370] (M), a well-known plant; (b) *ep.*, such as اِمَّعَةٌ

weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the *ل* is (1) [the *ل*, which is then of two kinds, (a) co-ordinative (IY),] in such as عَلَّقَى [248, 253, 258, 272] (M) and أَرَطَى [248, 258, 272, 673], both co-ordinated with جَعَفَرٌ [392] (IY); and مِعْرَى [272, 673, 676] (M), co-ordinated with دِرْهَمٌ [392] (IY): (b) [denotative of femininization (IY),] in such as بُهْنَى [258, 272, 327]; سَلَمَى [272]; دَكْرَى (M) and دِثْرَى [248, 272], which last is by some pronounced with Tanwīn, and co-ordinated with دِرْهَمٌ (IY); حَبَلَى [248, 272, 673]; دَقْرَى [248, 272]; and شُعْبَى [272] (M): (2) [the *ن*, IY] in such as (a) رَعَشَنٌ *trembling*, [said of a *man*, and *shaking*, said of a *he-camel* because of his briskness in journeying, and similarly ضَيْفَنٌ *guest*, i. q. ضَيْفٌ (IY)]; (b) فَرَسَنٌ *hoof of the camel*; (c) بَلْعَنٌ *eloquent* (M), i. e., بَلِيعٌ, and similarly عَرَضَنٌ *sidling in his run from liveliness*, said of the *horse*, and عَرَضَنَةٌ of the *she-camel*: the *ن* in these being *aug.*, for co-ordination with جَعَفَرٌ [392], [فَطْحَلٌ] (IY): (3) [the letter repeated] in such as (a) قَرَدَدٌ *rugged* [253] (M), said of the *ground*, the *د* being repeated for co-ordination with جَعَفَرٌ [392], for which reason the two similar

letters are not incorporated [721] ; and similarly مَهْدَدُ [369] (IY) : (b) شَرْبُ (M), a certain *tree*, or, as is said, a *place*, and سَرْدُ the name of a *place*, the ب and د being *aug.*, for co-ordination with بُرْتُ [392] ; and, in the *ep.*, قُعْدَدُ [369] (IY) : (c) عُنْدُ *way of escape* [392] : (d) رَمِدُ *perishing* (M), said of *ashes*, which they co-ordinate with زَبْرُ [392] by repetition of the ل (IY) : (e) مَعْدُ *Ma'add* [676] (M), the name of a *tribe*, where co-ordination is not meant by the augment, for which reason the two د s are incorporated ; and similarly شَرَبَةُ *Sharabba*, which is a *place* (IY) : (f) خَدَبُ [370] (M), like هَجَفُ *bigbellied* (IY) : (g) جُبْنُ *cheese* (M), and جَبْنَةُ *a cheese*, as

جَبْنَةُ مِنْ أَطْيَبِ الْجُبْنِ

a cheese of the nicest of cheese ; and similarly دُجْنُ *clouds*, *n. un.* دُجْنَةٌ *a cloud* ; and, in the *ep.*, قُدُّ and صُبْلُ, both meaning *strong* (IY) : (h) فِلَزُ *metals* (M), the second ز being *aug.* (IY).

§. 376. The two augments separated by the ف are in (1) [the *sing.*, (a) upon the measure of أَفَاعِلُ, (in the substantive,) such as أُجَارِدُ *Ujarid*, which is a *place* ; and, in the *ep.* (IY),] such as أُدَابِرُ (M) and أُبَاتِرُ, the first mentioned by S among substantives, but correctly an *ep.*, and both applied to a *man*, meaning *severing himself*

from his kindred (IY): (b) [upon the measure of *أَفْعَلٌ*, in the substantive (IY),] such *الْأَنْجَجُ* (M) or *يَلَنْجَجُ* *aloes-wood*, the wood used to fumigate with; and similarly, [in the *ep.*,] *الْأَنَّذُ* [or *يَلْنَذُ* (Jh, KF)] *contentious* (IY): (c) [the *act. part.* of *فَاعَلٌ* (IY),] such as *مُقَاتِلٌ* *fighting with*: (d) [the *pass. part.* of *فَاعَلٌ* (IY),] such as *مُقَاتَلٌ* *fought with*: (2) [the *pl.* (IY),] such as (a) *أَجَادِلُ* [249, 253] (M), *pl.* of *أَجَدَلُ* [372] (IY); (b) *مَسَاجِدُ* [18, 253] (M), *pl.* of *مَسْجِدٌ* [361] (IY); (c) *تَنَاصِبُ* [253, 332] (M), *pl.* of *تَنْصَبُ* [372, 678] (IY); (d) *يَرَامِعُ* (M), *pl.* of *يَرْمَعُ* [372, 674] (IY).

§. 377. The two augments separated by the ع are in [seven formations (IY),] (1) [*فَاعُولٌ*, (a) substantive (IY),] such as *عَاقُولٌ* *a bend in a stream or valley* (M), and *نَامُوسٌ* *lurking-place of the hunter, and confidant of the man*; (b) *ep.*, such as *حَاطُومٌ* *digestive*, said of water, and *جَارُوفٌ* *epidemic*, said of death, and *sweeping away*, said of a torrent (IY): (2) [*فَاعَالٌ* (IY),] such as *سَابَاطٌ* *arcade* (M), and *خَاتَمٌ* [247], a *dial. var.* of *خَاتَمٌ* [373]; while we do not know it to occur as an *ep.* [IY]: (3) [*فُوعَالٌ* (IY),] such as *طُورَمَارٌ* *roll, scroll or record* [278] (M), and *سُولَافٌ* *a country* [in the regions of Persia, mentioned by S (Bk); while it does not occur as an *ep.* (IY):

(4) [فَيْعَالٌ, (a) substantive (IY),] such as خَيْتَامٌ (M), i. q. خَاتَمٌ [373], دَيْمَاسٌ i. q. دِيَّاسٌ [below], and شَيْطَانٌ [250], according to the opinion of those who derive it from شَطَنٌ *was distant*, i. e., بَعْدَ ; (b) *ep.*, such as بَيْطَارٌ *veterinary* and غِيْدَاقٌ *generous*, said of a *man* (IY) : (5) [فَيْعَالٌ,] such as دِيَّاسٌ [above] (M), a *dungeon* belonging to AlHajjāj, and sometimes said of the *grave*, as though from دَمَسْتَهُ *I buried him*, i. e., دَفَنْتَهُ [685] (IY) : (6) [فَوَعَالٌ,] such as تَوْرَابٌ *dust* (M), i. q. تَرَابٌ (IY) : (7) [فَيْعُولٌ, which is a substantive (IY),] such as قَيْصُومٌ *southern-wood* (M), a *plant*, and حَيَزُومٌ *breast*; and an *ep.*, such as قَبُومٌ *Provider* [384], one of the names of God, because he provides the means of subsistence for His servants, and دَيْبُومٌ *waterless* said of the *desert* (IY).

§. 378. The two augments separated by the ل are in such as (1) الْقَصِيرَى *the last rib* (M), *dim.* of الْقَصْرَى *the shortest*, *fem.* of الْأَقْصَرُ : (a) it is a *dim.* formation, found in substantives, like الْقَصِيرَى and عَلِيقَى [282]; and *eps.*, like حَبِيلَى [274, 282] and سَكِيرَى (IY) : (2) قَرْنَبَى (M) *a long-legged insect, resembling, but [slightly (HH)] bigger than the beetle* : (a) the *n.* is co-ordinated by the ن and the ل with سَفَرَجَلٌ [401]; and this formation is frequent in the *ep.*, as سَبَنْتَى

and سَبَدَى ; both meaning *daring, undertaking every thing*, and عَفْرَنَى *strong, powerful* ; while in all such the ة is co-ordinative, as is proved by the affixion of the ة to it, when the *fem.* is meant, as, قَرْنَبَةٌ سَبْنَنَةٌ , and عَفْرَنَةٌ (IY): (3) اَلْجُلَنْدَى [272, 273] (M), the name of a king of 'Umān (IY): (4) بَلَنْصَى (M), a *bird*, an irregular collective [254] of بَلْصُوصٌ (IY): (5) حُبَارَى [248, 272] (M): (a) this formation is frequent in the substantive, as سُمَانَى [248, 272] and شُكَايَى a *plant*; but is not an *ep.*, unless it be a *pl.*, as كُسَالَى and سُكَارَى [250, 272] (IY): (6) خَفِيدَدٌ [370] (M), said of the *ostrich*, meaning *swift*: (a) its measure is فَعِيلٌ , which we do not know to occur as a substantive (IY): (7) جَرْنَبَةٌ *herd of wild asses* (M), where the J is interposed between the two augments, the ن and the ة; while جَرَبَةٌ also is said (IY).

§. 379. The two augments separated by the ف and ع are in [about 14 formations (IY),] (1) اِنْعَالٌ (a) substantive (IY),] such as اِعْصَارٌ *whirlwind* [256] (M); (b) *ep.*, such as اِسْكَافٌ *carpenter*, or any *artificer* or *artisan* (IY): (2) اِنْعِيْلٌ (a) substantive (IY),] such as اِخْرِيطٌ *wild leek* [672] (M), a *kind of salt, bitter plant*; (b) *ep.*, such as اِجْفِيْلٌ *cowardly*, and *taking fright*, said of the *ostrich*, which *flees* from everything (IY): (3) اَفْعُولٌ (a) substantive (IY),] such as اُسْلُوبٌ *pathway* (M); (b) *ep.*, such as اُمْدٌ

tender [253], said of a *branch* (IY): (4) [اُنْعَوْلُ , (a) substantive (IY),] such as اِنْدَرُونُ *dirt* (M), whence فَلَانٌ يَرْجِعُ إِلَى اِنْدَرُونِهِ *Such a one returns to his dirt, i.e., to his original filthy state*; (b) *ep.*, such as اِزْمَوْلُ *following others, because of his weakness* (IY): (5) [مَفْعَالُ , (a) 'substantive (IY),] such as مِفْتَاحُ [366] (M); (b) *ep.*, such as مَضْحَاكُ *laughing much* (IY): (6) [مَفْعُولُ , (a) substantive, such as مَعْقُولُ *reason* (333); (b) *ep.* (IY),] such as مَضْرُوبُ [347, 368] (M): (7) [مِفْعِيلُ , (a) substantive (IY),] such as مَنْدِيلُ *napkin* (M); (b) *ep.*, such as مَسْكِينُ *lowly, needy, poor* [252, 269] (IY): (8) [مَفْعُولُ ,] such as مَغْرُودُ [252] (M): (9) [تَفْعَالُ , (a) substantive (IY),] such as تِمَثَالُ *image, effigy* [334] (M), تَجْفَافُ [283, 334], and تَبْيَانُ *explanation* [332, 334]; (b) *ep.*, such as تَضْرَابُ *striking her milker* [334] (IY): (10) [تَفْعَالُ (IY),] such as تَرْدَادُ [334] (M) and تَهْدَارُ (IY): (11) [يَفْعُولُ , (a) 'substantive (IY),] such as يَرْبُوعُ *jerboa* [253] (M); (b) *ep.*, such as يَرْقُوعُ *ravening, an ep. of hunger* (IY): (12) [يَفْعِيلُ (IY),] such as يَعْضِيدُ *a herb* [303] (M), which I think to be *tarragon* (IY): (13) [تَفْعِيلُ , in the substantive (IY),] such as تَنْبِيْتُ *shrubs* (M) or تَنْبِيْتُ (KF), and تَبْيِيزُ *discrimination*: (a) it does not occur as an *ep.*; and its initial

is sometimes pronounced with Kasr (IY): (14) [تَفْعُولُ (IY),] such as تَدْنُوبٌ *full-grown dates beginning to ripen at the base*: (15) such as (a) تَبْشِيرٌ (M), a certain bird (IY); (b) تَنْوِطٌ [332] (M), also a bird (IY); (c) تَهَيْبٌ [274] (M), said to be a country, and by AU to be a bird: but such as these do not occur as *eps.* (IY).

§. 380. The two augments separated by the ع and ج are in such as (1) خَيْرَئِي [272, 273] and خَيْرَزِي (M), and similarly [خَوْرَئِي and (Jh) خَوَزَزِي], a kind of gait, wherein is looseness of the joints, like the gait of women; and such [formations] we do not know to occur as *eps.* (IY): (2) حَنْطَاو [301] (M) short, or, as is said, big-bellied, and كَنْثَاو having a large beard; and such [a formation] we do not know to occur as a substantive (IY).

§. 381. The two augments separated by the ف and ع and ج are in (1) [أَفْعَلَى (IY),] such as أَجْفَلَى [272, 273] (M): (a) no other instance of أَفْعَلَى occurs; and this is a substantive, meaning *general invitation*, as دُعَى فَلَانٌ *Such a one was invited in the special invitation, not in the general invitation*: (b) As says "I do not know أَجْفَلَى"; but others transmit it (IY): (2) [أَفْعَلٌ, which is a substantive (IY),] such as أَتْرَجٌ citron (M) and أُسْكُفَّةٌ threshold, lintel, the ة of feminization not being taken into account [368] in the forma-

tion, because it is equivalent to a *n.* joined on to a *n.*
[266]:(a) ^{أَفْعَلٌ} does not occur as an *ep.* (IY): (3) [^{أَفْعَلٌ}],
such as ^{أَرْزَبٌ} *short* (M), co-ordinated by the second ب with
^{جَرْدَحَلٌ} [401]; and similarly the ^{أَرْزَبَةُ} [and ^{أَرْزَبَةٌ} a small
rod (KF)] of iron (IY).

§. 382. The two [augments (IY)] united before the ف
are in (1) [what is conformable to the *v.* (IY),] such as (a)
^{مُنْطَلِقٌ} *departing* [343, 371]; (b) ^{مُسْطِيعٌ} *able, capable*
(M), from ^{أَسْطَاعَ}, *aor.* ^{يَسْطِيعُ} [680, 759] (IY); (c) ^{مُهْرَاقٌ}
poured out, shed (M), from ^{أَهْرَاقَ}, *aor.* ^{يُهْرِيقُ} [679, 690]
(IY): (2) [what is not conformable to the *v.*, which is
very rare, consisting of not more than two or three words
(IY),] such as ^{إِنْقَعَلٌ} [301] (M), i. e., *aged, having the*
skin dry over the bone, said of a *man*, ^{إِنْزَهَرٌ} *insolent*,
^{إِنْفَعَرٌ} i. q. ^{إِنْزَهَرٌ} (IY), and ^{إِنْقَعَرٌ} *old, but still retaining*
strength (M).

§. 383. The two [augments (IY)] united between the
ف and ع are in (1) [the *pl.* (IY),] (a) [^{فَوَاعِلٌ}, (a) substan-
tive (IY),] such as ^{حَوَاجِرٌ} [247] (M), *pl.* of ^{حَاجِرٌ}, and
^{حَوَاقِطٌ} [247], *pl.* of ^{حَاقِطٌ}; (b) *ep.*, such as ^{دَوَاسِرٌ} *pl.* of ^{دَوَسَرٌ}
bulky, said of a *he-camel*, and ^{صَوَارِبٌ} [247], *pl.* of ^{صَارِبَةٌ}
(IY): (b) [^{فَيَاعِلٌ}, (a) substantive (IY),] such as ^{غَيَالِمٌ}
[253] (M), *pl.* of ^{غَيْلَمٌ} [373]; (b) *ep.*, such as ^{صَيَارِفٌ} [253],

pl. of صَيْرُف [373 : (c) فَنَاعِلُ, (a) substantive (IY),] such as جَنَادِب (M), pl. of جُنْدَب [373]; (b) ep., such as عَنَاسِلُ pl. of عَنَسَل [373] (IY): (2) [the sing.,] such as (a) دَوَاسِرُ bulky; (b) صِيْهَمُ sturdy (M), which [formation] does not occur as a substantive (IY).

§. 384. The two [augments (IY)] united between the ع and ج are in [a number of formations, whence (IY)] (1) [فَعَالٌ, (a) substantive (IY),] such as كَلَّآ mooring-place (M), اَلْكَلَّآ being a place [for mooring vessels (Bk)] at AlBasra, said by S to be from كَلَّآ protected, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كَلَّات I moored the vessel, i. e., made it fast (Bk); (b) ep., such as شَرَّاب [252, 343] (IY): (2) [فُعَالٌ, (a) substantive (IY),] such as خُطَّاف swallow (M), a small bird, and كَلَّاب i. q. كَلُّوب flesh-hook [253]; (b) ep., such as حَسَّان and غَوَّار [252] (IY): (3) [فِعَالٌ (IY),] such as حِنَّاء henna (M) and قَتَّاء cucumber; but we do not know it as an ep. (IY): (4) [فِعْرَالٌ, (a) substantive, such as قِرْوَاش parasite and عَصَوَاد great matter; (b) ep. (IY),] such as جِلْوَاخ wide (M), said of a valley, and قِرْوَاخ long-legged [253], said of a she-camel, as though, said an Arab, she were walking upon spears, and also exposed to

the sun, having no cover, said of a *plain* (IY) : (5) [فُعُولٌ], such as عَصَوَانٌ (M), i. q. عَصَوَانٌ [above], mentioned by Sf as occurring with Damm and Kasr (IY) : (6) [فُعَيْالٌ], substantive (IY),] such as جَرِيَالٌ (M), meaning *gold*, and a *red dye* ; but we do not know it as an *ep.* (IY) : (7) [فُعَيْلٌ (IY),] such as فَهَيْحٌ *fat, chubby* (M), said of a *boy*, derived from هَبَحٌ i. q. وَرْمٌ *swelling* (IY) : (8) [فُعَيْوَلٌ], (a) substantive (IY),] such as كَذْيُونٌ *dregs of oil* (M) ; (b) *ep.*, such as عَذْيُوطٌ *stooling in coition* (IY) : (9) [فُعَيْلٌ], (a) substantive (IY),] such as بَطِيحٌ [254] (M) and خَرِيْبٌ *guide* ; (b) *ep.*, such as سَكِيْرٌ and شَرِيْبٌ [252] (IY) : (10) [فُعَيْلٌ], (a) substantive (IY),] such as قُبَيْطٌ (M), a *kind of sweet-meat*, and عَلِيْقٌ *thorny-tree, bearing a fruit resembling the mulberry* ; (b) *ep.*, such as زَمِيْلٌ [252] and سَكِيْتٌ [252, 253, 289] (IY) : (11) [فُعَيْعَالٌ (IY),] such as قَيَامٌ (M), *orig. قَيَّوَامٌ* [685, 747], i. q. قَيَّوْمٌ [377] ; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the ع and ل (IY) : (12) [فُعَالٌ], (a) substantive, *sing.*, such as حَمَاضٌ *sorrel* and سَمَاقٌ *sumach* ; (b) *ep.*, (*pl.*) (IY),] such as صَوَامٌ *fasters* (M) and قَوَامٌ *standers* (IY) : (13) [فُعَعْلٌ (IY),] such as عَقَنْقَلٌ (M), *sand heaped up like a hill*, and سَكَنْجَلٌ *mirror* (IY) ; (14) [فُعَوَعْلٌ]

(IY),] such as عَثَوْتُ (M), *dull, incapable, flabby*, said of a *man* (IY) : (15) [فَعُولٌ , (a) substantive (IY),] such as عَجُولٌ *calf* (M) and سَنُورٌ *cat* [253] ; (b) *ep.*, such as خِنُوصٌ *flat-nosed*, said of the *young pig* (IY) : (16) [فُعُولٌ (IY),] such as سُبُوحٌ *holy* (M) and قُدُّوسٌ *pure*, two names of *God*, in both of which Fatḥ [of the ف] is allowable : (a) there are no *ns.* upon the measure of فُعُولٌ with Damm, except سُبُوحٌ and قُدُّوسٌ [and قُدُّوسٌ *Spanish fly* (Jh)], in which Damm is more frequent ; while all others are pronounced with Fatḥ (IY) : (17) [فُعَيْلٌ , (a) substantive (IY),] such as مَرِيْقٌ (M), meaning *safflower* ; (b) *ep.*, such as دُرِّيٌّ *twinkling*, said of a *star*, being derived from دَرَّ i. q. دَفَعَ *dispelling*, as though its light were *intermittent*, part of it *dispelling* part (IY) : (18) [فُعَائِلٌ (IY),] such as حُطَائِظٌ *small* (M) and جَرَائِضٌ *heavy* (IY) : (19) [فُعَامِلٌ (IY),] such as دَلَامِصٌ *glittering* [676] (M), an *ep.* of a *coat of mail* (IY).

§. 385. The two [augments (IY)] united after the ل are in [sundry formations, whence (IY)] (1) [فَعَلَاءٌ , (a) substantive (IY),] such as ضَهِيَاءٌ [land containing no vegetation, and sometimes an *ep.* of a *woman*, meaning on whom no breast grows, or, as is said, that does not menstruate (IY),] and لَفَاءٌ [258, 273] (M) ; (b) *ep.*,

such as **صَفْرَاءُ** and **حَمْرَاءُ** [248, 273] (IY) : (2) [**فَعْلَاءُ** (IY),] such as **قُوبَاءُ** [248, 273] (M) and **خُشَّاءُ** [273]: (a) ISk says that there is no **فَعْلَاءُ** in the language, with Damm of the **ف** and quiescence of the **ع**, except these two words (IY) : (3) [**فَعْلَاءُ** (IY),] such as **عِلْبَاءُ** [230, 248, 273] (M) and **حِرْبَاءُ** [248, 273], but we do not know **فَعْلَاءُ** occur as an *ep.* (IY) : (4) [**فَعْلَاءُ**, (a) substantive (IY),] such as **رُحَضَاءُ** [273] (M) and **قُوبَاءُ** [273]; (b) *ep.*, such as **عُشْرَاءُ** and **نُفْسَاءُ** [248, 273] (IY) : (5) [**فَعْلَاءُ** (IY),] such as **سِيرَاءُ** [273] (M) and **خَيْلَاءُ** *pride*; but **فَعْلَاءُ** does not occur as an *ep.* (IY) : (6) [**فَعْلَاءُ** (IY),] such as **جَنَفَاءُ** (M) and **قَرَمَاءُ** [272, 273]; and, in the *ep.*, **قَادَاءُ**, or, by transposition, **دَائَاءُ** [272, 273], meaning *servant-girl*: (a) ISk says that there is no **فَعْلَاءُ** in the language, with mobilization [of the **ع** with Fath (Jh)], except one word, vid. **دَائَاءُ**, meaning among *eps.* (IY) : (7) [**فَعْلَانُ**, (a) substantive (IY),] such as **سَعْدَانُ** [274] (M), a *thorny plant*, which is one of the most excellent pastures of camels, whence the *prov.* **وَلَا تَأْكُلُ السَّعْدَانِ** *Pasture, but not like the سَعْدَانُ*; (b) *ep.*, such as **عُطْشَانُ** [250, 348] (IY): (8) [**فَعْلَانُ**, (a) substantive (IY),] such as **كِرْوَانُ** [250, 274] (M); (b) *ep.*, such as **صَبْيَانُ** [250, 274] (IY) : (9) [**فَعْلَانُ**, (a) substantive (IY),] such as **عُثْبَانُ** [4,250,274]

(M) ; frequent in the *pl.*, such as جَرْبَانٌ and قُضْبَانٌ [246], *pls.* of جَرِيبٌ a certain measure, or quantity, of wheat or land, and قُضِيبٌ branch, twig, rod, wand : (b) *ep.*, such as عُرْبَانٌ and خُصَّانٌ [250] (IY) : (10) [فَعْلَانُ (IY),] such as ظَرْبَانٌ [237, 250] (M) and قَطْرَانٌ tar ; but فَعْلَانٌ does not occur as an *ep.* (IY) : (11) [فَعْلَانُ (IY).] as السَّبْعَانُ [236, 250, 274] (M), the name of a place, and شَبْهَانٌ a certain tree, in which Fath [of the ب] is more frequent (IY) : (12) [فِعْلَانُ (IY),] such as سِلْطَانٌ clamorous (M); but no other [word of this measure] occurs ; and, in this, three *augs.* are united at the end, the second, doubled ط , the ت , and the ن (IY) : (13) [فَعْلَنِي (IY),] such as عِرْصَنِي [272, 282] (M), whose custom is to go sideways from liveliness, said of a she-camel (IY) : (14) [فِعْلَى , (a) substantive (IY),] such as دِفْقَى [272] (M) ; (b) *ep.*, such as كِبْرَى big in the gland of the penis : (15) فِعْلَى , which is a substantive, such as دِفْقَى a kind of quick pace ; and is not known by us as an *ep.* (IY) : (16) [فِعْلِيَّةٌ , (a) substantive (IY),] such as هَبْرِيَّةٌ scurf, dandriff (M), and حَذْرِيَّةٌ rugged place [248] ; (b) *ep.*, such as عِفْرِيَّةٌ crafty and رُبْنِيَّةٌ strong [674] : (a) the ة of femininization, though no part of the formation [266], is here taken into account [368, 381], because the ة is inseparable

parable from **فَعْلِيَّةٌ**, as from **فَعَالِيَّةٌ**, like **كَرَاهِيَّةٌ** [256, 331] and **رَافِئِيَّةٌ**, *easy state of life* (IY): (17) [**فَعْلَتَةٌ**], which is a substantive (IY),] such as **سَنَبْتَةٌ** *period* [678] (M); and does not occur as an *ep.* (IY): (18) [**فَعْلَوَةٌ** (IY),] such as **قَرْوَةٌ** *plant used in tanning* [301] (M) and **قَرْوَةٌ** [283, 675] (IY): (19) [**فَعْلَوَةٌ** (IY),] such as **عُنْصُورَةٌ** *lock of hair* (M); but **فَعْلَوَةٌ** does not occur as an *ep.*: (a) the ة is inseparable from this و, as from the ي in **حَذِرِيَّةٌ** [above] (IY): (20) [**فَعْلَوْتُ**], (a) substantive (IY),] such as **جَبَرُوتٌ** *haughtiness* [331] (M); (b) *ep.*, such as **حَلَبُوتٌ** *intensely black*, i. q. **جُلُبُوبٌ** (IY): (21) [**فُعْلَالٌ** (IY),] such as **فُسْطَاطٌ** *tent of hair* (M) and **قُرْطَاطٌ** *saddle-cloth*: (a) S says (IY), **فُعْلَالٌ** is rare in the language; and we do not know it occur as an *ep.* (S, IY): (22) [**فُعْلَالٌ**], (a) substantive (IY),] such as **جَلَبَابٌ** *cloak* (M); (b) *ep.*, such as **شِمْلَالٌ** *swift* [below], said of a *she-camel* (IY): (23) [**فُعْلِيلٌ**], (a) substantive (IY),] such as **جَلْتِيَّتٌ** *assa* (M), a *kind of gum*; (b) *ep.*, such as **صَنْدِيدٌ** *noble* and **شَمِيلٌ** i. q. **شِمْلَالٌ** [above] (IY): (24) [**فَعْلَعَلٌ**], (a) substantive, such as **حَبْرَبَرٌ** and **تَبْرَبَرٌ**, which one *syn.*, as **مَا أَصَابَ مِنْهُ** *He has not obtained aught of it*, i. e., **شَيْءٌ**, transmitted by S, and **مَا فِي الْإِدْيِ تَكْثُرُنَا**

بِهِ حَبْرٌ There is not aught in what thou tellest us,
i. e. شَيْءٌ; (b) *ep.* (IY),] such as صَبَحَم [370] (M),
meaning *strong*, or, as is said, *short*, *stout* (IY):
(25) [فُعْلَعْلٌ, which is a substantive (IY),] such as
ذُرْحَرَحْ Spanish, *fly* (M) and جُلْعَلْعْ beetle; and is not
known by us as an *ep.* (IY).

§. 386. The three [augments (IY)] separated are
in (1) [the *sing.* اِنْعِيْلِي (IY),] such as اِهْجِيْرِي [272] (M);
and similarly اِجْرِيَا *custom*, from جَرِي running, the Hamza,
the first ي, and the final ا being *aug.* (IY): (2) [the *pl.*
(IY),] (a) [مَفَاعِيْلٌ, (a) substantive (IY),] such as مَكَارِيْقُ
(M), *pl.* of مِخْرَاقٌ *kerchief twisted to beat with*, as in
tradition اَلْبَرْقُ مَكَارِيْقُ اَلْمَلٰٓئِكَةِ *Lightning is the twisted*
kerchiefs of the angels, [said by 'Ali (Jh),] and مَفَاتِيْحُ
[253,685]; (b) *ep.*, such as مَكَاصِيْرُ *pl.* of مَحْضِيْرُ *running*
hard [252,312], said of a *horse* (IY): (b) [تَفَاعِيْلٌ,
substantive (IY),] such as تَمَاتِيْلُ [253] (M) and
تَجَافِيْفُ, *pl.* of تَمْتَالُ and تَجْفَافُ [379]: (c) [يَفَاعِيْلُ, (a)
substantive (IY),] such as يَرَايِيْعُ [253] (M), *pl.* of يَرْبُوعُ
[379]; (b) *ep.*, such as يَخَاصِيْرُ *pl.* of يَخْضَرُ *green*
(IY).

§. 387. The three [augments] united before the **ف** are in مُسْتَفْعِلٌ (M) which paradigm is only an *ep.* in what is conformable to the *v.*, such as مُسْتَخْرَجٌ [253, 343, 368, 371, 680], the **م**, **س**, and **ت** being *aug.*, because they drop off in خَرَجَ *went out* [482] (IY).

§. 388. The three [augments (IY)] united between the **ع** and **ل** are in (1) [فَعَالِيلٌ, such as (IY) سَلَالِيمٌ [253] (M), *pl.* of سَلَّمَ [374], the **ا**, the second **ل**, and the **ي** being *aug.* (IY): (2) [فَعَاوِيلٌ, such as (IY) قَرَاوِيحُ [253] (M), *pl.* of قَرَوَّاحٌ [384] (IY).

§. 389. The three [augments] (IY)] united after the **ل** are in (1) [فَعْلِيَّانُ, (a) substantive (IY),] such as صِلِّيَّانُ [274] (M), *a plant*; (b) *ep.*, such as عِنْظِيَّانُ *rough, churlish* (IY): (2) [فُعْلَوَّانُ (IY),] such as عُنْفَوَّانُ [283, 675] (M) and عُنْظَوَّانُ *a certain tree* [274]; but فُعْلَوَّانُ does not occur as an *ep.* (IY): (3) [فَعِلَّانُ (IY),] such as عِرْقَانُ *knowledge* (M), an *inf. n. i. q.* مَعْرِفَةٌ, and also عِرْقَانُ 'Triffān, a man's name (IY): [فَعِلَّانُ (IY),] such as تَتِفَّانُ (M), which is a substantive, meaning *beginning* of a thing, as جَاءَنَا عَلَى تَتِفَّانِ ذَلِكَ *He came to us at the beginning of that*, i. e. أَوَّلِهِ (IY): (5) [فَعِلِّيَّاءُ, (a) substantive (IY),] such as كِبْرِيَّاءُ [273] and سَيْبِيَّاءُ [283] (M); (b) *ep.*, such as جَرَبِيَّاءُ *north-west, said of the wind* (IY):

(6) [فَعَلِيًّا (IY),] such as مَرَحِيًّا [272] (M) and بَرَدِيًّا *Baradayyà*, a *stream* in Syria, so in the Book of S, though the well-known [form] is بَرَدِي *Baradà*, as يَسْقُونَ [126] (IY),

§. 390. The [three augments dispersed (IY),] two united, and one separate, one in [*ns.* of various formations, on the measure of (IY)] (1) [أَفْعَلَانُ, (a) substantive (IY),] such as أَفْعَوَانُ [274] (M) and أَفْعَوَانُ [274]; (b) *ep.*, such as أَفْعَلَانُ *full-grown* and أَفْعَبَانُ *sportive, playful* (IY); (2) [إِفْعَلَانُ which is rare, (a) substantive, such as إِسْحَبَانُ *a certain small hill*; (b) *ep.* (IY),] such as إِضْحِيَانُ *light, bright* (M), said of the *night* (IY): (a) as for the *ep.*, it is [in] their saying إِضْحِيَانَةٌ *a bright night*: but it is rare; [and] we know only this [instance] (S): (3) [أَفْعَلَانُ, only an *ep.* (IY),] such as أَرْوَنَانُ *distressing* (M), said of a *day* (IY): (4) [أَفْعَلَاءُ (IY),] such as أَرْبَعَاءُ [273] (M): (a) S says (IY), We do not know أَفْعَلَاءُ occur [as a *sing.*] except in أَرْبَعَاءُ (S, IY), as though *pl.* of رَبِيعٌ (IY); but it is [frequent as (S)] one of the formations of the broken *pl.* (S, IY), as أَشَقِيَاءُ [246, 273] and أَنْبِيَاءُ [273, 278: (b) the ب of أَرْبَعَاءُ is sometimes pronounced with Fath (IY), which is transmitted from some of the Banū

Asad (Jh) ; and with Damm (KF): (5) [فَاعِلَاءَ (IY), such as قَاصِعَاءَ [247, 273] (M) and نَافِقَاءَ [247]; but we do not know فَاعِلَاءَ occur as an *ep.* (IY): (6) [فَعَالِيلُ , one of the formations of the broken *pl.* (a) substantive (IY),] such as فَسَاطِيطُ (M), *pl.* of فُسْطَاطُ [385], and ظَنَابِيبُ *pl.* of ظَنْبُوبُ *shinbone* ; (b) *ep.*, such as شَمَالِيلُ *pl.* of شِمْلَالُ [385], and بَهَالِيلُ *pl.* of بُهْلُولُ [252], which means *great laughter*, said of a *man* (IY): (7) [فَعَالِينُ , substantive (IY),] such as سَرَّاحِينُ (M) *pl.* of سِرْحَانُ [250], and فَرَارِينُ *pl.* of فِرْرَانُ [253, 265]; but we do not know فَعَالِينُ occur as an *ep.* (IY): (8) [فَعَالَاءَ , (a) substantive (IY),] such as ثَلَاثَاءَ *Tuesday* [273] (M) and بَرَكَاءَ [246, 248, 273]; (b) *ep.*, such as عَيَاءَ *incapable*, said of a *man*, and طَبَقَاءَ *bad at covering* [273], said of a *he-camel*, and *stupid*, said of a *man* (IY): (9) [فَعَالَانُ (IY),] such as سَلَامَانُ *a certain tree* (M), and حَمَاطَانُ *a place*, says Jr, and *a plant*, says Th. (IY): (10) [فَعَالِيَّةٌ , (a) substantive, such as هَبَارِيَّةٌ *scurf, dandriff*; (b) *ep.* (IY),] such as قُرَاسِيَّةٌ *big* (M), said of a *stallion*, and عَفَارِيَّةٌ *strong* [283]: (a) the ة of feminization is inseparable [266] in this formation (IY): (11) [فَعَنْلَوَةٌ (IY),] such as قَلَنْسَوَةٌ [254, 675] (M): (a) the ة is inseparable from this, (IY): (12) [فَعَنْلَاءَ (IY),] such as خَنْفَسَاءَ [247,

273] (M ; but فُعْلَانٌ does not occur as an *ep.* (IY): (13) [فَيَعْلَانُ , (a) substantive, such as فَيْقَبَانُ a tree from which saddles are made and سَيْسَبَانُ also a tree ; (b) *ep.* (IY),] as تَيَّحَانُ (M) meddlesome, said of a man, and going sideways in his walk from liveliness, and of a horse, and هَيَّيَانُ fearful, cowardly ; (a) هَيَّيَانُ with Fath and Kasr is said, and so تَيَّحَانُ ; but فَيَعْلَانُ with Kasr is one of the formations of the unsound, there being no instance of it in the sound : S says (IY), We do not know فَيَعْلَانُ [with Kasr (IY)], in the language, [in S]] other than the unsound (S, IY): (14) [فُعْلَانُ , (a) substantive, such as حَوْمَانُ ; (b) *ep.* (IY),] such as عُمْدَانُ tall (M): (15) [مَفْعَلَانُ (IY)], such as مَلَكْعَانُ vile fellow (M) and مَلَّامَانُ mean fellow, which are *det.* substantives, used only in the *voc.* [Note on p. 186, l. 15] (IY); but we do not know مَفْعَلَانُ occur as an *ep.* (S).

§. 391. The four [augments (IY)] are in such as اِشْهَبَابٌ becoming gray [283, 332, 371] and اِحْبِرَارٌ becoming red [332] (M), *inf. ns.* of اِشْهَابٌ and اِحْمَارٌ [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or *eps*, any *tril.* [formation], augmented or unaugmented, other than what we have mentioned (S).

CHAPTER XVI.

THE QUADRILITERAL NOUN.

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§. 392. The unaugmented *quad.* has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1) **فَعَلَّ** (S, IY, IM), (a) substantive (S, IY, A, Tsr), as **جَعْفَرٌ** *brook* (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) *ep.*, as **سَلَهَبٌ** *long, tall* (S, IY, Jrb, A, Tsr), said of a *man* (Tsr), [and] of a *horse* (IY), though the *s* in **سَلَهَبٌ** is said by some to be *aug.* [679] (A): (2) **فَعِلَّ** (S, IY, IM), (a) substantive (S, IY, A, Tsr), as **زُجْجٌ** (S, M, SH, IA, Aud, A) meaning *ornament* (IY, R, Jrb), *vid. embroidery or gems* (R), and, as is said (IY, R), *gold* (IY, R, A, Tsr), and *thin cloud* (R, A), or, as is said, *red cloud* (A), and **زُجْجٌ** [401] (S, IY); (b) *ep.*, as **خَرِمَلٌ** (S, IY, Jrb, A, Tsr), said by Jr. to mean (A) *silly*, applied to a *woman* (IY, Jrb, A, Tsr): (3) **فُعَلَّ** (S, IY, IM), (a) substantive (S, IY, A, Tsr), as **بُرْنٌ** *claw* (S, M, SH, IA, A) and **حَبْرَجٌ** *male bustard* [395] (S, IY); (b) *ep.*, as **جُرْشَعٌ** *huge [below]* (S, IY, Jrb, A, Tsr), said of a *camel* (IY, A, Tsr): (4) **فَعَلَّ** (S, IY, IM), (a) substantive (S, IY,

A, Tsr), as فَطَحَ (S, M, Aud, A), i. e., *time before the creation of mankind* (IY, A), in which, says AU, the Arabs say that *the stones were soft* (A), [or] *time of the deluge, and time of Noah's coming out from the Ark* (Tsr), and قَبْطَر [245] (IY, SH, A) ; (b) *ep.* (S, IY, Jrb, A, Tsr), as هَبْر (S, IY, IA), i. e., *bold*, an *ep.* of the *lion* (IY), سَبْطَر [245] (S, IY, Jrb, A, Tsr), and قَبْطَر (S, A), i. e., *hardy*, said of a *he-camel*, and *hard*, said of a *day* (A) : (5) فَعَلَّ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as دِرْهَم dirham [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and قَلَم (S, IY), i. e., *very old man* (IY) ; (b) *ep.*, as هَبْلَع [below] (S, IY, Jrb, A, Tsr) and هَجْرَع [372, 679] (S, IY, Tsr) : (a) the authenticity of فَعَلَّ is, however, open to discussion, because دِرْهَم (above) is Arabicized ; while هَبْلَع [above] is *quad* only if we say that the *s* is *rad.*, not if we say that it is *aug.*, which is the opinion of Akh [679] (Jrb) : (6) فَعَلَّ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جَنْدَب [401] (SH, IA, Aud, A) *a sort of locust* (Jrb), i. e., the *long-legged green locust* (R, Tsr), or, as is said (Tsr), the *male locust* (A, Tsr) ; (b) *ep.*, as جَرْشَع i. q. جَرْشَع [above] (A). The formation فَعَلَّ authorized by Akh is

disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a *deriv.* of فَعَلَّ with Damm [of the J (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the J (Sn)] is heard, Damm is heard, as جَحْدَبٌ [above] green slime on stagnant water, and بَرْقَعٌ veil [258] among substantives, and جَرَّعٌ [above] among *eps.*; whereas they say بَرَّتْنِ (above), عُرْفُطٌ mimosa, a tree of the desert, and بَرَّجْدٌ striped wrapper, in which [three (Sn)] فَعَلَّ with Fath has not been heard (A) which proves the Damm to be original (Sn). But Akh and the KK hold that فَعَلَّ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say مَا لِي عَنْهُ عِنْدَدٌ I have no way of escape from it [375], where the second د is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashīl, "That فَعَلَّ should be a *deriv.* of فَعَلَّ is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that فَعَلَّ is a *deriv.* of فَعَلَّ (Aud). The language con-

tains no [unaugmented] *quad.* upon the paradigm **فَعْلٌ** or **فَعِلٌ** or any other [paradigm] not mentioned by us (S). By analogy (Jrb), the unaugmented *quad.* ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first ج: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the *quad.*, (1) **فَعِلٌ**, as **خَرَجٌ** *rotten cotton-pod* [401]; (2) **فَعْلٌ** as **خُبْعٌ** *bulky*; (3) **فَعِلٌ**, as **طَحْرَبَةٌ** *piece of cloud* [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the *quad.* must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) **فَعِلٌ** is not authorized; while **عَلِيٌّ** *burly* [401] said of a *man*, fem. **عَلِيَّةٌ** *bulky*, said of a *she-camel*, is contracted from **فَعَالٍ**: nor is (2) **فَعْلٌ**; while **عَرْتَنٌ** *a plant used in dyeing* [677] is *orig.*, [says Khl (Jh),] **عَرْتَنٌ**, like **قَرْنَفٌ** [395], the ن being then elided from it, like the ! from **عَلَابٌ**: nor (3) **فَعِلٌ**; while **جَنْدِلٌ** [296] is contracted from **جَنْدَالٌ** *stones*; though Fr and F hold it to be a

deriv. of فَعَلِيلٌ, its *o. f.* being جَنْدِيلٌ, which [opinion] is preferred by IM, because جَنْدِيلٌ, being a *sing.*, should rather be held to be a *deriv.* of the *sing.* Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [*quad.* (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the *quads.* is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is *aug.*, while the order of its mobiles and quiescents corresponds to the order of the *quin.* [401], as عَيْثَلٌ [395] and جَعْنَفَلٌ [283, 395], which are co-ordinated by the ي and ن with the paradigm of سَفَرَجَلٌ [401]; (2) non-coordinative, vid. where the word contains an *aug.*, but differs from the *rad.* formations. The augment is one letter, or two, or three. And the largest number of letters that the *quad.* reaches by means of the augment is seven, in which the augment consists of three letters, as اِخْرَنْجَامٌ [368] (IY). The single augment before the ف is only in [the *n.* conformable to the *v.* (IY),] such as مَدْخَرَجٌ [343, 347, 368, 676] (M.)

§. 394. The single augment after the ف is in (1) [فُنْعِلٌ, (a) substantive, such as خَنْتَعَبَةٌ *she-camel* (IY) *abounding in milk* (Jh, KF); (b) *ep.* (IY),] such as تَنْفَخَرُ [*superior in its kind*, in which Sf transmits تَنْفَخَرُ with Damm of the ق (IY),] and كُنْتَالٌ [*short* (IY)]: (2) [فَنَعْلٌ (IY),] such as كَنْهَبٌ (M) *a kind of tree*; but this [formation] is rare (IY).

§. 395. The single augment after the ع is in [nine formations (IY),] (1) [فُعَالٌ, (a) substantive, such as جُخَادِبٌ *long-legged green locust*; (b) *ep.* (IY),] such as عُدَافِرٌ [256, 231] (M) *big* (Jh, KF), *strong*, [*hardy* (BS),] said of a *he-camel* (IY), *fem.* عُدَافِرَةٌ [253], said of a *she-camel* (Jh, BS, KF): (2) [فُعَيْلٌ, only an *ep.* (IY),] such as سَمِيدَعٌ *chief* (M), and عَمَيْثَلٌ *trailing his tail* [393], *fem.* عَمَيْثَلَةٌ *corpulent*, said of a *she-camel* (IY): (3) [فَعُولٌ, (a) substantive (IY),] such as فَدَوَكْسٌ *lion* [253] (M); (b) *ep.*, such as سَرَوَمَطٌ *long-bodied*, said of a *camel* or other *animal* (IY): (4) [فَعَالِلٌ, (a) substantive (IY),] such as حَبَارِجٌ (M), broken *pl.* of حَبْرَجٌ [392]; (b) *ep.*, such as قَرَّاشِبٌ, broken *pl.* of قَرَّشِبٌ [397] (IY): (5) [فَعَنْلٌ, only an *ep.* (IY),] such as حَرَنْبَلٌ (M) *short and sturdy*, and جَاكَنْفَلٌ *thick-lipped* [283, 393] (IY): (6) [فَعَنْلٌ, substantive, which is rare (IY),] such as قَرَنْفَلٌ *clove* [392] (M), and عَرَنْتَنٌ

[392, 677] (IY): (7) [فَعَلَّ , known by us only as an *ep.* (IY),] such as عَلَكْدُ (M) *thick*, or, says Mb, *old hag* (IY): (8) [فَعَلَّ , (a) substantive (IY),] such as هُبَّعُ (M) *a plant*, and, as Jr says, the *fruit of the* تَنْضُبُ [372], according to which it is a substantive, but, as Fr says, *stupid*, according to which it is an *ep.*; (b) *ep.*, such as مَلَقُ emitting his semen before coition (IY): (9) [فَعَلَّ (IY),] such as شَمَخَرُ (M) *big*, said of a *camel* or *man*, and شَمَخَرُ *magnifying himself*, *haughty* (IY).

§. 396. The single augment after the first ل is in [about ten formations (IY),] (1) [فَعَلَّلُ , (a) substantive (IY),] such as تَنَدِيلُ [253, 674] (M); (b) *ep.*, such as شَنْظِيرُ *ill-natured* (IY): (2) [فَعَلَّلُ , (a) substantive (IY),] as زَنْبُورُ *hornet* (M) and عُصْفُورُ [253]; (b) *ep.*, as سَرْحُوبُ *long* and قَرْضُوبُ *trenchant*, said of a *sword*, and *poor*, and sometimes *robber* (IY): (3) [فَعَلَّلُ , *ep.* (IY),] such as غُرْنِيقُ [253] (M) *exalted*; *chief* (IY): (4) [فَعَلَّلُ , (a) substantive (IY),] such as فِرْدَوْسُ [253] (M) *garden*, *paradise*; (b) *ep.*, such as عَلَبُوسُ *active*, said of a *she-camel* (IY): (5) [فَعَلَّلُ , (a) substantive (IY),] such as قَرْبُوسُ [274] (M); (b) *ep.*, such as قَرْقُوسُ *rugged* (IY): (6) [فَعَلَّلُ (IY),] such as كَنْهَرُ [253] (M), *large*, said of a *cloud*; but we do not know فَعَلَّلُ as a substantive (IY); (7)

[فَعْلَالٌ, (a) substantive, as زُرَّالٌ (273, 332); (b) *ep.* (IY),] such as مَنَصَّالٌ [332] (M): (a) فَعْلَالٌ occurs in the language only in the reduplicated, except in one word خَزَعَالٌ *walking badly from illness*, said of a *she-camel* (IY): (8) [فِعْلَالٌ (IY),] such as سِرْدَاحٌ [253, 673] (M): (9) [فَعْلَلٌ, (a) substantive (IY),] such as شَفَلَمٌ (M), here meaning *fruit of the caper*; but sometimes an *ep.*, meaning *thick-lipped*; (b) *ep.*, such as عَمَلَسٌ *swift*, said of the *wolf* (IY): (10) [فُعْلُلٌ, which is rare (IY),] such as صُفْرُقٌ (M) *a plant* and مَرْدٌ *emerald* (IY).

§ 397. The single augment after the last ل is in (1) [فَعْلَى, which we know only as an *ep.* (IY),] such as حَبْرَكَى (M) *long-backed and short legged*, the ل of which is for co-ordination with سَفَرَجَلٌ [401], as is proved by the fact that the ة of femininization is affixed to it (IY): (2) [فَعْلَلَى, a substantive (IY),] such as جَحْجَبَى [272, 282] (M) and قَرَقَرَى *a place* [282]; not an *ep.* (IY): (3) [فِعْلَلَى (IY),] such as هِرْبَدَى [272] (M), whence هِنْدَبَى *endive* [399] (IY): (4) [فِعْلَلَى,] such as هِنْدَبَى *endive* [272] (M): (5) [فَعْلَى, which is rare (IY),] such as سِبْطَرَى [272] (M) and صَبْغَطَى *bugbear, bogey*, a thing wherewith boys are frightened; but this formation does not occur as an *ep.* (IY): (6) [فَعْلُلٌ (IY),] such as سَبْهَلٌ (M) *idle*, as in the tradition,

where 'Umar says *لَا تَكْرُهُ أَنْ أَرَى الْح* [359] (IY): (7) [*فَعَلَّ*, (a) substantive, such as *عَرَبْدٌ* a serpent that blows, but does not hurt; (b) *ep.* (IY),] such as *قَرَشَبٌ* aged [395] (M): (8) [*فَعَلَّ* (IY),] such as *طَرُطٌ* (M), long, said of the breast, and *طَرُطَةٌ* having a big breast, said of a woman; but we do not know *فَعَلَّ* as a substantive (IY).

§ 398. The two augments separate are in (1) [*فَعَرَّلَكِي*, which is only a substantive (IY),] such as *حَبْرَكِي* [272] (M): (2) [*فَيَعْلُولُ*, (a) substantive (IY),] such as *خَبْتَعُورٌ* (M) calamity, or, as is said, *all that deceives and deludes*, like the *mirage*, and the *present life*, because it lasts not; (b) *ep.*, such as *عَيْسَجُورٌ* hardy, said of a she-camel, and *عَيْطُمُوسٌ* fully-developed, said of a woman, *pl.* *عَطَامِيْسُ* [253] (IY): (3) [*فَنَعْلُولُ*, which is rare, (a) substantive (IY),] such as *مَنْجَنُورٌ* water-wheel [675,676] (M); (b) *ep.*, such as *حَنْدَقُوقٌ* tall, loosely-made: (a) I do not consider this section the proper place for the mention of *مَنْجَنُورٌ*, because Z designates it for the mention of the *quads.* containing two separate augments; while there are two opinions about *مَنْجَنُورٌ*, first that it is *tril.*, the first ن, the و, and one of the last two ن s being *aug.*, in which case its *pl.* is *مَجْنَنِيْنٌ*; and secondly that it is *quad.*, the first ن being *rad.*, and the و, and one

of the [last] two ن s *aug.*, in which case its *pl.* is مُتَاجِينَ, which is the *pl.* heard from the Arabs ; and, in the latter case, although it is a *quad.* containing two augments, still they are not separate, as is provided in this section: (b) as for the *plant*, which the vulgar name حَنْدَقْرُقُ [400], it is the ذُرْقُ *melilot*, according to the Arabs (IY): (4) [فُعَالِيلُ, which is rare, occurring only in one substantive (IY),] كُنَابِيلُ *Kunābil* (M), so mentioned by S (Bk), the name of the well-known *land* (IY), a *place* in AlYaman (Bk): (5) [يَعْنَلَالُ, which is rare, and occurs only as an *ep.* (IY),] such as جَحْنَبَارُ (M) *bulky, large in make*, and so جَعْنَبَارُ (IY).

§ 399. The two [augments (IY)] united are in (1) [فَعْلَوَيْلُ (IY),] such as قَنْدَوَيْلُ (M) *big-headed* and هَنْدَوَيْلُ *bulky* (IY): (2) [فَعْلَوُةُ (IY),] such as قَبْحَدَوُةُ [283] (M) *occiput, back of the head*: (a) the ة, being inseparable [266] here, is taken into account in the formation (IY): (3) [فَعْلَيَّةُ, substantive (IY),] such as سَلْحَفِيَّةُ *tortoise, turtle* [674] (M): (a) the ة of feminization is inseparable from this ي, as from the و, of قَبْحَدَوُةُ [above] (IY): (4) [فَعْلَلَوْتُ (IY),] such as عَنَكَبَوْتُ *spider* [253, 283, 678] (M); but فَعْلَلَوْتُ does not occur as an *ep.* (IY): (5) [فَعْلَلِيلُ, *ep.* (IY),] such as عَرَطَلِيلُ (M) *long*, or, as is

said, *thick*, and قَمَطَرِيرٌ *hard, distressing*; but we do not know فَعْلِيلٌ occur as a substantive (IY): (6) [فَعْلَالٌ , (a) substantive, such as جِنْبَارٌ *young bustard*; (b) *ep.* (IY),] such as طَرِمَاحٌ (M) *tall* (IY): (7) [فَعْلَلَاءُ (IY),] such as عَقْرَبَاءُ [273] (M) *female scorpion* and بَرْنَسَاءُ *mankind*: (a) of the last there are two *dial. vars.*, بَرْنَسَاءُ , like عَقْرَبَاءُ ; and بَرْنَسَاءُ [273, 400]: ISk says that مَا أَدْرِي أَيُّ الْبَرْنَسَاءِ هُوَ *I do not know which of mankind he is* or أَيُّ الْبَرْنَسَاءِ is said, i. e., أَيُّ النَّاسِ : (b) we do not know فَعْلَلَاءُ occur as an *ep.* (IY): (8) [فَعْلَلَاءُ , substantive (IY),] such as هِنْدِبَاءُ [273] (M), i. q. هِنْدِي [397]: (a) AZ says, هِنْدِبَاءُ with Kasr of the د is prolonged and abbreviated: (b) فَعْلَلَاءُ does not occur as an *ep.* (IY): (9) [فَعْلَلَانٌ , which is rare, (a) substantive, such as زَعْفَرَانٌ *saffron*; (b) *ep.* (IY),] such as شَعْشَعَانٌ (M) *goodly, tall*, said of a *man* (IY): (10) [فَعْلَلَانٌ , (a) substantive (IY),] such as عَقْرَبَانٌ [274, 400] (M) *male scorpion*, or, as is said, *earwig*; (b) *ep.*, such as قُرْدُمَانٌ *quilted like a cuirass for war*, said of a *tunic* (IY): (11) [فَعْلَلَانٌ , which is rare in the language, (a) substantive (IY),] such as حِنْدِمَانٌ *Hindimān* (M), the name of a *clan*; (b) *ep.*, such as حِذْرَجَانٌ *short* (IY).

§. 400. The three [augments (IY)] are in (1) [فَعُولَانُ], substantive (IY), such as عَبُوثَرَانُ [283] (M), which is a *plant*; but we do not know فَعُولَانُ occur as an *ep.* (IY): (2) [فَعِيلَانُ (IY),] such as عَرِيقَصَانُ a *dial. var.* of عَرَقَصَانُ *melilot*, i. q. حَنْدَقُوقُ [398], and عَبِيثَرَانُ a *dial. var.* of عَبُوثَرَانُ [above]; but we do not know فَعِيلَانُ occur as an *ep.* (IY): (3) [فَعَالَاءُ], which is rare (IY),] such as جُحَادِبَاءُ [273] (M), a *kind of locust*, or, as is said, a *reptile like the chameleon* (IY): (4) [فَعَلَاءُ (IY),] such as بَرَنَسَاءُ [273] (M), a *dial. var.* of بَرَنَسَاءُ [399] (IY): (5) [فَعْلَانُ (IY),] such as عَقْرَبَانُ (M), a *dial. var.* of عَقْرَبَانُ [274, 399] (IY).

CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. The unaugmented *quin.* has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) **فَعَلَّلُ** (S, IY, IM), (a) substantive (S, IY, A, Tsr), as **سَفَرَجَلُ** [245, 254] (S, M, SH, IA, Aud, A) and **فَرَزْدَقُ** [245] (S, IY); (b) *ep.*, as **شَبْرَدَلُ** (S, IY, A, Tsr) *tall* (A, Tsr), [or] *swift*, said of a *camel*, etc. (IY), and **هَمْرَجَلُ** *swift* (S, IY, Jrb), as **الْثَاثَةُ هَمْرَجَلَةٌ** *The she-camel is swift* (IY): (2) **فَعَلِّلُ** (S, IY, IM), an *ep.* (S), as **جَحْشَرَشُ** [245] (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] *big*, said of a *viper*, but, as Sf says (A, Tsr), *aged*, said of a *woman* (IY, R, Jrb, A, Tsr); **صَهْصَلِقُ** [245] (S, IY); and **تَهْبَلِسُ** (S, Jrb, A, Tsr) *big* (Jrb, A, Tsr), said of a *woman* (A, Tsr): (a) it is said that (A, Tsr) **فَعَلِّلُ** occurs only as an *ep.* (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that **تَهْبَلِسُ** is a substantive, meaning *gland of the penis* (A, Tsr) and [*man* (Sn)] *big in the gland of the penis* (A): (3) **فَعَلِّلُ** (S, IY, IM), (a) substantive (S, IY, A, Tsr), as **قُدْعِيلُ** (S, M, P.

IA, A) *paltry thing*, e. g. **مَا عِنْدَهُ قُدْعِيلٌ** *There is not a rag in his possession*, i. e., **شَيْءٌ**, used only in negation (IY), whence **مَا أَعْطَانِي قُدْعِيلاً** *He has not given me a doit*, i. e., **شَيْءٌ** (R, A); and **خُبْعَيْنٌ** *lion* (A, Tsr): (b) *ep.* (S, IY, A, Tsr), as **قُدْعِيلٌ** (IY, SH, A, Tsr) *strong* (IY, R), *bulky* (Jrb, A, Tsr), said of a *camel* (IY, R, Jrb, A, Tsr), and *short, insignificant*, said of a *woman* (IY); and **خُبْعَيْنٌ** (S, IY, Jrb, A) *bulky*, said of a *camel*, or, as is said (A), *strong* (Jrb, A) *in make*, *big* (A): (4) **فَعْلَلٌ** (S, IY, IM), (a) *substantive* (S, IY, A, Tsr), as **قِرْطَعْبٌ** (S, IY, SH, IA, Aud, A) *cloud*, as **مَا فِي السَّمَاءِ قِرْطَعْبٌ** *There is not a cloud on the sky*, or, says Th, a certain *animal* (IY, R), [or, say A, Jrb, and Kh,] a [*small* (Jrb), *paltry* (Tsr), *contemptible* (A, Tsr)] *thing* (Jrb, A, Tsr), as **مَا عَلَيْهِ قِرْطَعْبَةٌ** *He has not a rag upon him* (Tsr); and **حَنِبْتَرٌ** [677] (S, IY) *hardness, severity* (IY): (b) *ep.* (S, IY, A, Tsr), as **جَرْدَحْلٌ** (S, M, A, Tsr) *bulky* (IY, A, Tsr), *strong* (IY), said of a *camel* (A, Tsr). And IS mentions [a fifth formation (IY), **فَعْلِلٌ**, as (A)] **هَنْدِلُ** [the name of (A)] a *herb* (IY, A): but S does not authorise it (A); while I think that it is a *quad.* (IY), its **ن** being [really (A)] *aug.* (IY, A), otherwise an unprecedented paradigm would result. And others add other

measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented ; so that we shall not prolong the discussion by mentioning them (A). The unaugmented *quin.* ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second J : but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented *n.*] is twenty (Aud), eleven in the *tril.* [368], five in the *quad.* [392], and four in the *quin.* [above] (Tsr). And such [*decl.* (A)] *ns.* [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Tsr), like مُنْطَلِقٌ [382] (Aud) ; (b) in the middle, like طَرِيفٌ [374] ; (c) in both places (Tsr), like مُكَرَنْجِمٌ [283, 291] (Aud) ; (d) at the end, like حُبْلِي [375] (Tsr) : (2) deficiency (IM) of (a) a *rad.* (Aud), like يَدٌ (IA, Aud, A) and دَمٌ [719] (IA, A) ; (b) an *aug.*, like عَلِيْطٌ [392], *orig.* عَلَاِطٌ : (3) alteration of form, like the alteration of (a) فَعْلَلٌ into (a) فَعْلَلٌ, as جُنَحْدَبٌ [392] ; (b) فَعْلَلٌ, as خِرْعٌ [392] : (b) فَعْلَلٌ into فَعْلَلٌ, as رَقْبَرٌ *nap of cloth* (Aud), *orig.* رَقْبَرٌ [392] (Tsr) : (4) anomaly, like طَحْرَبَةٌ [392] (A). As for سَرَخْسُ *Sarakhs*,

[a country (Tsr)], and بَلَخَشٌ *balas ruby* [a sort of jewel (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] *quad.*, there is none pronounced with Fath of the first and second [letters] (Tsr). IM says in the Tashīl that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like عِدَّةٌ [699]; (b) its ع, like سَعَةٌ [260, 667]; (c) its ل, like يَدٌ [above] (Sn): (4) a *quasi-p.* (A), like مَنٌ [176] (Sn): (5) a *comp.* (A), like حَضْرَمَوْتُ [215] (Sn): (6) foreign (A), like بَلَخَشٌ [above], the name of a well-known stone: but he does not notice the last three here, because he is speaking of simple *decl.* Arabic *ns.*; and for this reason A objects only to the omission of the anomalous (Sn). The *sex.* has no *rad.* formation [below], because, being the double of the first *rad.* formation, [i. e., the *tril.*,] it would become like a *n.* compounded of two *trils.*, e. g. حَضْرَمَوْتُ [above] (IY). The augment in the *quin.* does not exceed one letter [368] (M); as though they avoided a multiplicity of *augs.*, because of the multiplicity of its letters (IY). The ى is added fifth in the *quin.*, the , fifth, and the sixth (S). The augmented *quin.* has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) فَعْلِيلٌ, (a) substantive (S, IY), such as خَنْدَرِيْسٌ [253] (S, M, SH), according to most [below] (SH) meaning [old

(Jrb)] *wine* (IY, R, Jrb); and سَنَسِيْلٌ [368] (S, IY), i. e., *milk wherein is no roughness* (IY), and *wine, and a fountain in Paradise* (KF): (b) *ep.*, such as عَنطِيْسٌ (S, IY) *young, said of a woman* (IY): (a) IH says “according to most” [above] (R, Jrb), because most people say that the ن is *rad.*, in which case خَنَدَرِيْسٌ is an augmented *quin.*; while some say that the ن is *aug.* (Jrb), خَنَدَرِيْسٌ being said to be فَنَعَلِيْلٌ (R), in which case it is an augmented *quad.* (R, Jrb): (b) the ن should rather be judged to be *rad.*, since بَرَقَعِيْدٌ *Barqa'id* occurs, said of a *district* [in Syria (Bk)]; and دَرَدِيْسٌ of *calamity*; and سَنَسِيْلٌ [above]; and جَعْفَلِيْقٌ [big, said of a woman (KF)]; and عَنطِيْسٌ [above]: (c) if IH had said بَرَقَعِيْدٌ instead of خَنَدَرِيْسٌ, he would have been spared the trouble of saying “according to most”, because بَرَقَعِيْدٌ is فَعْلَلِيْلٌ without dispute, since it contains none of the letters of اَلْيَوْمَ تَنَسَّاءُ [369, 671], except the ي; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned عَنطِيْسٌ or جَعْفَلِيْقٌ, no objection could have been raised, because the *aug.* letter [681] is not prevalently *aug.* in its position in them (R): (2) فَعْلَلِيْلٌ, (a) substantive (S, IY), such as خُرْعِيْلٌ (S, M, SH) *vain talking* (IY, R, Jrb) and *jesting* (IY, R); (b) *ep.*, such as قُدْعِيْلٌ (S, IY), i. q.

تَدْعِدُ, which we have explained [above] (IY): (3) فَعَلُولُ (S, IY), such as عَضْرُفُوطُ [368] (S, M, SH), a [small (R)] reptile (IY, R), said to be (IY) the [male (IY)] lizard (IY, Jrb); and [hence (M)] يَسْتَعْرُزُ *Yasta-ur* [674] (S, M), a district in *Al Hijāz*, the ي at its beginning being *rad.* (IY); and قَرْطُبُوسُ [below]; all of which are substantives (S): (4) فَعَلُولُ (S, IY), which is rare, and is an *ep.* (S), such as قَرْطُبُوسُ (S, M, SH) *calamity* (IY, R, Jrb), and *strong, big*, said of a *she-camel*, a *dial. var.* of قَرْطُبُوسُ [253, 283] (R): (5) فَعَلَّلَى, which is rare (S, IY), such as قَبَعَثَرَى [272, 326, 368, 497, 673] (S, M, SH) *bulky* (IY, R), *strong* (R, Jrb), *having much fur or hair* (R), said of a *camel* (IY, R, Jrb), and ضَبَعَطَرَى [*strong* (IY)], both of which are *eps.* (S, IY): (a) the [final (IY)] ا [in them (IY)] is for (IY, R, Jrb) *multiplication of the word* (IY, Jrb), [and] *augmentation* (R), and *completion* (Jrb), of the *formation* (R, Jrb), as in كَمَثَرَى *pear* (IY), like the ا of حِمَارُ [374] (R), this being the meaning of Z's saying that "in قَبَعَثَرَى it is like the ا of كِتَابُ" [673] (Jrb): not for *femininization*, because the word is pronounced with *Tanwīn* (IY, R, Jrb); and because the ة [of feminization (Jrb)] is affixed to it, as قَبَعَثَرَا [368] (R, Jrb): nor for *co-ordination*, because the *sex.* has no *rad.* formation [above], for it to be co-ordinated with (IY, R, Jrb).

[the l of] **بَاقِلَاءَ** allow its *rel. ns.* to be **بَاقِلَاوِيٌّ** and **بَاقِلَاتِيٌّ**, as the *rel. ns.* of **حِرْبَاءَ** are **حِرْبَاوِيٌّ** and **حِرْبَاتِيٌّ** (D). But the Hamza of **بَاقِلَاءَ**, being for feminization, must be converted into و; whereas the Hamza of **عِلْبَاءَ** [and **حِرْبَاءَ**], being a co-ordinative *aug.*, may be converted or left [304]: so says IBr (CD). And [similarly (CD)] **الْحَلَوَانِيٌّ** the Confectioner [or **الْحَلَوَاتِيٌّ** (Dh)] is said of Shams alA'imma 'Abd Al'Azīz Ibn Aḥmad (Dh, CD) alBukbārī, the learned man of the East, d. 456 (Dh), which, IBrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a *rel. n.* from **حَلَاوَةٌ** *sweetness* or *sweetmeat* (Dh, KF, CD): but this is a blunder, because, if it were so, **حَلَاوِيٌّ** would be said [302]; and the truth is that it is a *rel. n.* from **حَلَوَاءَ** *sweetmeat* (CD).

P. 1420, l. 7. Jahn prints **رَضِيْتُ** (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKūfa, and came to Ḥamza Ibn Ḥabīb azZayyāt, enveloped in a wrapper, whereupon Ḥamza said "Who will read?" and it was said to him "The wearer of the wrapper"; or, as is said, because he entered the holy land, *clad in a wrapper* (IKhn). See Part III, p. 24A—l. 7. Fr was so called, though he neither *manufactured furs*, nor *sold them*, because he **كَانَ يَغْرِى الْكَلَامَ** *used to trim the speech* (IKhn, MAB).

P. 1431, ll. 1-2. The "*fem. qualified*" is the *pl. orig. qualified* by the *num.*, which *pl.* remains *pl.* in **ثَلَاثَةُ رَجَالٍ** *three men*, but becomes *sing.* in **عِشْرُونَ دِرْهَمًا** *twenty dirhams*.

P. 1434, l. 4. I suppose مضاف in this passage of the Fk (vol. II, p. 281, l. 24) to be a misprint for موصوف, because "suppression of a *pre.*" would be obviously inappropriate here. See p. 1439, l. 15; and cf. Wright's Arabic Grammar, vol. II, §. 106 (c). The word مضاف occurs, however, in MAd, vol. II, p. 289, ll.; and perhaps may mean "*post.*" (properly مضاف إليه) — l. 12. So that أمثال, being *pre.* to the *fem. pron.* هَا, which relates to الحَسَنَة, becomes *fem.*

P. 1435, l. 20. AlJāmi' as Şagbîr, on grammar (HKh).

P. 1439, l. 10. By AlĤutai'a (S).

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds", including the *interrog.* كَمْ governed in the *gen.* [220, 224].

P. 1444, l. 11. See p. 1429, ll. 14-16.

P. 1448, l. 5. The "three things" are the two members of the *comp. num.* and the *sp.*, which is like the *num.* in sense, being merely *expl.* of it, as is shown below in ll. 8-10; and, if it were *post.* to the *num.*, would be like an integral part of it in letter, as appears from p. 341, ll. 23—ll.

P. 1453, ll. 12-15. The argument of Fr seems to be that, if سَنِين in the reading of XVIII. 24, cited in p. 1451, ll. 17-18, were qualified, its *ep.* might be in the *pl.*, and therefore it may itself be in the *pl.*, since the qualified and its *ep.* are one thing—l. 16. The "first" opinion is that, in this reading, سَنِين is a *subst.*, not a *sp.*; and the argument of IY is that here سَنِين is not an *ep.*, like سَرْدًا, in which, as being an *appos.*, some latitude is permissible.

P. 1460, l. l. I have not come upon the name of its Rājiz (MN).

P. 1464, l. 6. I do not know the author of this Rajaz (AKB), who appears to be the "poet" alluded to by Lane in the second line of his article on ⁹⁰فُجْر (p. 338, col. 3).

P. 1466, l. 4. This verse follows the verse cited in §. 432 (Part II, p. 106, l. 3).

P. 1471, ll. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the *constituent parts, or elements, of faith*; not of the *sectarian divisions of the Faith*. For, in the SB (vol. I, p. 11), it continues ⁹¹وَالْحَيَاءُ شُعْبَةٌ ⁹²وَالْإِيْمَانُ and modesty is a part of faith—l. 13. Read ⁹³ثَلَاثَةٌ —l. 14. The *z* here mentioned is the *z* of ⁹⁴ثَلَاثَةٌ [above]—By "what resembles that" *Z* means the monograms prefixed to certain chapters of the *Qur.*

P. 1473, ll. 23-24. See p. 1502, ll. 7-8.

P. 1475, ll. 8-9. *R* is speaking of the *nums.* for 11, 21, etc, to 91.

P. 1477, l. 5. An Islāmī poet, under the Marwānī dynasty; and one of the Arab robbers (AKB).

P. 1478, ll. 13-14. Abū 'Umar Ḥaṣṣ Ibn 'Umar [alAzdi (KM, AAK)] adDūrī (KM, MINR, TKh, AAK), the Master of Reading (MINR, TKh) in Al'Irāq (TKh), b. 150, at Dūr, a place near Baghdād (AAK); d. 246 (KM, MINR, AAK), at the age of 90 and odd years (MINR). Both AKB and the TKh have "Abū 'Amr", which is wrong. Read "Abū 'Umar". See

Part III, p. 24 A, l. 20 and l. 31; and p. 95 A, where other dates of death are given by IHjr and the TKh.

P. 1479, l. 20. The Bk (p. 696) and Ahi (p. 97) have ^{أَرَمَ} —l. 21. *AlGhamrān* is the *du.* of *AlGhamr*, a place in the territories of Asad (MI). He joins another place to *AlGhamr*, and then names it *AlGhamrān* (Bk).

P. 1485, ll. 5-14. This statement that both members of the *comp.* remain *uninfl.* agrees with the rule given in p. 813, ll. 22-25, that prefixion of the *art.* does not affect the uninflectedness of this *num.* In the 2nd *ed.* of Wright's Arabic Grammar (vol. I, §. 329, *rem.*), it was laid down, apparently as an invariable practice, that, with the *art.*, the first member became *decl.*; and Lane (p. 349, col. 1) asserts, on his own authority, that "most" decline the first member when the *art.* is prefixed. But, in the 3rd *ed.* of Wright's work, this inflection of the first member is declared to be unusual; and Lane's assertion is at variance with what he afterwards states, on the authority of Jb.

P. 1487, l. 5. From the same poem as verses cited on pp. XIV, 1754, and 56A.

P. 1493, ll. 21-23. Here it is uncertain whether the suppressed unit be ^{أَرْبَعَةٌ}, in which case رَابِع is i.q. بَعْض; or قُلَّةٌ, in which case رَابِع is i.q. مُصَيِّر.

P. 1496, l. 4. And the meaning is *single-handed*.

P. 1497, l. 11. وَائْتَنَى (D): وَمُتَنَّى (AKB).

P. 1498, l. 5. The ت of feminization is affixed to the v. in مُلَاعَاةُ الْمَنَايَا إِيَّانَا because أَنْ اَلْحَ هُنْتُ.

P. 1502, l. 8. The reference is to p. 1328, ll. 21-25.

P. 1504, l. 10. Lane (p. 2253, col. 3) says "A 'Obeyd", i.e., AUd; but the Aud, A, and MN all have "Abû 'Ubaida", i.e., AU.

P. 1508, l. 21. Mentioned by AFR, who does not assign it to its author (MN)—ll. I have not come upon the name of its author (MN).

P. 1509, l. 9. AlMughira Ibn 'Abd Allāh, [or, says IKb in the Book of Poets, Ibn AlAswad, alAsadī, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB),] who received the cognomen "AlUḡaishir" because he was *very red-faced*. He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of AlIslām (KA); and is mentioned by IHjr among the Converts (AKB)—ll. 10-12 The author of the KA and others say that one day AlUḡaishir got drunk, and fell down, -exposing his person, while his wife was looking at him. Then she laughed at him; and, approaching him, chid him, saying "Art thou not ashamed, old man, to bring thyself to this state?" So he lifted his head towards her, and began to say تَقُولُ الْح (AKB)—ll. 16-20. The translation of the third verse, given at p. 16 A, ll. 1, 2, was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, l. 13. Mentioned by K1, who does not assign it to its author (MN).

P. 1515, ll. 21-23. It is often said to be regular, but only in the limited sense indicated by A at p. 1521, ll. 12-15.

P. 1517, ll. 16-17. The word "*wrongfully*" should be inserted after "*by main force*" in the translation of this verse given in §. 499 (Part III, p. 308, ll. 18-20). The IY (p. 803) gives أَفْتِيلًا, a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, p. 541, ll. 10-13, are apparently part of the same poem.

P. 1520, ll. 13-19. فَعَلَّةٌ and فَعَلَّةٌ denoting *position of the act* and فَعَلَّةٌ denoting *superfluity* are *non-inf. ns.*

P. 1526, l. 18. Zj (A, vol. III, p. 32, l. 3): Zji (Aud, p. 127, l. 16). My MS copy of the Tsr has Zji; but the lithographed *ed.* gives Zj. Zji was a pupil of Zj.

P. 1527, l. 21. AlLahabī, one of the celebrated poets of the Banū Hāshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalīfa ‘Abd AlMalik Ibn Marwān (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaimān (r. 96-99). After "Al‘Abbās" insert "Ibn ‘Utba".

P. 1540, l. 3. The reference is to p. 1544, ll.—l. 14. By فَعَلَلٌ is meant "the unaugmented *quad.*"

P. 1541, ll. 6-7. Z cites it as by Ru‘ba; but it is by Al‘Ajjaj (IY)—l. 8. [AKB, vol. I, p. 244, says on a verse of the same metre and rhyme,] This verse is from a long iambic poem exceeding 80 verses, by Ru‘ba Ibn Al‘Ajjaj, reproaching his father..... And the cause of Ru‘ba’s reproaching his father is thus related by As:—Ru‘ba says, I went out with my father, intending to visit [the court of the Khalifa] Sulaimān, Ibn ‘Abd AlMalik; and,

when we had travelled part of the way, my father said to me "Shall thy father recite iambics, while thou art dumb?" I said "Then shall I recite?" He said "Yes." Then I recited an iambic poem. And, when he had heard it, he said to me "Be silent. God break thy teeth!" And, when we reached [the court of] Sulaimān, my father recited my iambics to him. Then he ordered ten thousand dirhams to be given to my father. And, when we came out from his presence, I said to my father "Dost thou keep me silent while thou recitest my iambics?" Then said he "Be silent, woe betide thee! For verily thou art the finest iambic poet of mankind." Then I besought him to give me a portion of what he had got by my poem; but he refused. So I cast him off. Then he said[Here follow four verses, the second of which ends with the hemistich in the text.] So I answered him with this iambic poem (AKB)—l. 9. ^{سَرَهَفَتَهُ} is *ep.* of a suppressed [word], supplied, indicated by the sentence (AAz), of which two totally different versions are given by IY and AAz, and another by AKB. The IY, L, and AKB all have ^{سَرَهَافٍ} *مَا شِئْتَ مِنْ سَرَهَافٍ* with *as much pampering as thou wilt for* ^{وَأَيَّامًا سَرَهَافٍ} *وَأَيَّامًا سَرَهَافٍ* with *what a pampering!*—l. 11. Read "Ibn"—l. 13. From the same poem as the verse in Part II, p. 122, l. 17—l. 15. Read "*have come*".

P. 1551, l. 12. This verse is of the Kāmil [metre], which the Arabs use as a pentameter anomalously; unless something has dropped out, the *o.f.* being, e.g., ^{لَمْ يَتْرُكُوا مِنْ هَاجِرِهِمْ لِعِظَامِهِ الْخ} *لَمْ يَتْرُكُوا مِنْ هَاجِرِهِمْ لِعِظَامِهِ الْخ* They have not left, from their desertion, flesh to his bones, etc. (Sn).

P. 1552, ll. 18-19. From the same poem as the verse on p. 947.

P. 1553, l. 5. He had fallen into the hands of the [Ḥarūrī (IY)] schismatics (IY, AAz), and been saved by God, on which he recited the verses (AAz)—l. 8. Read “infinitival”.

P. 1555, l. 17. Read “(Jrb)” —ll. 21-22. See Md, vol. I, p. 344; and P, vol. I, p. 710.

P. 1557, l. 11. IKb says, in the Book of the Poets, Bishr Ibn Abī Khāzim was one of the Banū Asad, an ancient heathen [poet] (AKB)—ll. 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, l. 3. Bk says (AKB), Tibrāk is a place in the abodes of the Banū Fak‘as (Bk, AKB).

P. 1560, l. 4. “it” means تَلْعَابٌ.

P. 1561, l. 1. Lane (p. 2533, col. 1), on the authority of the *Tāj al‘Arūs*, attributes this verse to ‘Antara—l. 21. If, as is stated in l. 13, تَلْعَابٌ be considered a *non-inf. n.*, it should be translated a game.

P. 1565, ll. 2-3. “unrestrictedly” means “without regard to the presence or absence of the 3 in the *inf. n.* of the unaugmented *tril. v.*”—l. 14. “unrestricted” here means “general”, i. e., applicable to one or more (see ll. 23-25). Cf. p. 1566, l. 20; and p. 1568, l. 2. It is opposed to “limited”, as explained in p. 1579, ll. 20-21—l. 18. “*tril.*” here means “unaugmented *tril.*”

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.

P. 1569, l. 5. Orig. رَكَبَتْهُ حَسَنَةً. His style of riding is beautiful—ll. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has وَقَدْ يَكُونُ الْفَعْلَةُ مَرَّةً وَالْفَعْلَةُ نَوْعًا, where I read وَقَدْ لَا يَكُونُ الْفَعْلَةُ نَوْعًا, and وَقَدْ لَا يَكُونُ الْفَعْلَةُ نَوْعًا, a correction required by the *exe.* In l. 9 read فَعْلَةً —l. 20. I have not come upon the name of its Rājiz (MN). Read تَنْزِي in the first hemistich.

P. 1570, ll. 3-7. The 1st ي is *aug.*, while the 2nd is the J of the *v.*; and it is clear from p. 1569, l. 14, and p. 1570, ll. 7-12, that IY's opinion is adopted by R.

P. 1574, l. 4. Read زَيْدٌ.

P. 1577, l. 3 and ll. 7-8. "this condition" is the replaceability of the *inf. n.* by the *v.* with أَنْ or مَا (p. 1574, ll. 14-22)—l. 12. I. e., the *op. inf. n.* generally is so renderable—l. 15. Read "My"—l. 17. I. e., where يَقُولُ is a *d. s.* like *etc.*—ll. 19-20. "the suppressed *v.*" is the *att.* كَانَ —l. 20. This "(b)" is the alternative to the "(a)" given at p. 1574, l. 16—l. 22. Read زَيْدٌ —l. 23. Read وَجَلْ.

P. 1578, l. 5. This "soundest opinion" is that of IM (p. 1579, l. 23), in which he follows his master IY (p. 1578, ll. 15-20). It is disputed by many critical judges; and, among them, R (p. 1578, l. 20—p. 1579, l. 6), and, apparently, IHsh (p. 1576, l. 23—p. 1577, l. 1).

P. 1580, l. 1. I have not met with the name of its author (MN).

P. 1581, l. 4. Lane (p. 404, col. 2) gives AlA'shà as its author—l. 23. This is the *ex.* referred to by Lane under مَقِيلٌ (p. 2997, col. 3).

P. 1582, l. 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—l. 8. I have not met with the name of its author (MN)—l. 16. Read “forenoon”—l. 17. Read “swooping”—l. 19. Read أَنَنِي.

P. 1583, l. 8. Read “Thee”—l. 22.—Read أَفْرَآءَ.

P. 1584, ll. Read “pronounced.”

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named Wak' alKhaṣāṣa 'ala-lKhulāṣa (HKh).

P. 1586, l. 11. After the text insert “IV. 147.”

P. 1588, l. 16. By Labid (S).

P. 1589, l. 10. Lane (p. 1084, col. 3), who asserts that مَرَبِعٌ and مَصِيفٌ are “evidently wrong”, gives مَرَبِعٌ *spring-rain* and مَصِيفٌ *summer-rain*, as also does Jahn (IY, p. 821, l. 2); but AKB says that the former are *ns.* of time, a *pre. n.* مَطَرٌ being suppressed—ll. 4-15. The 1st and 3rd *exs.* here given by R are instances of the 4th state, where the *ag.* is not mentioned after the *post. obj.* (p. 1590, ll. 3-4); and the 2nd of the 2nd state, where the *ag.* is mentioned (p. 1589, ll. 15-19)—l. 19. I.e., this second state of the *pre. inf. n.*

P. 1590, l. 13. Jahn (IY, p. 821, l. 8) prints لَوْمَكَ أَيَّايَ, which is plainly inconsistent with أَخَاكُمَا in the verse—l. 18. Read خَيْرٌ .

P. 1593, l. 3. *Dele* the comma before “ Ibn ”—l. 16. Insert “ such apposition ” after “ but ”.

P. 1596, l. 22. From the same poem as verses cited on pp. 307, 510, and 1110.

P. 1597, l. 2. Read اِذْعَانٌ .

P. 1599, l. 11. “ its fellow ” means “ the prep. and gen.”

P. 1602, l. 20. Cited by As, who does not assign it to its author (MN).

P. 1603, ll. 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazid had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of ‘Abd AlMalik Ibn Marwān, who made him Governor of Makka (AKB). Lane (p. 1741, col. 1) says “ Ibn Khuld ”; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have “ Ibn Khālid.”

P. 1604, l. 2. Read “ (Sh, A)” —l. 16. The author of this verse is not known (MAd)—l. 21. I have not met with the name of its author (MAd). جِنَانٌ (Sh), *pred.* of أَن (MAd): جِنَانًا (A), 2nd *obj.* of ثَوَابٌ (Sn). But, in the latter version, أَن

seems to have no *pred.*, because this is the last verse of the poem, according to AKB (*vol. I, p. 109*)—*l. 22*. Read “Ibn”.

P. 1905, l. 18. Ibn Al‘Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (*p. 489, l. 12*), and in the lithographed *ed.* of the same work, under the “Government of the Assimilate Epithet” he is mentioned as “Ibn Al‘Ilj” (see *p. 1677, l. 17*).

P. 1607, ll. 6-7. The *continuity* in the assimilate *ep.* [348] is *subsistent*, and in the *aor.* is *innovative* (Sn, *vol. II, p. 312*, on Prothesis)—*ll. 14-15*. Read “the [unaugmented (IH, Aud)]”—*l. 16*. The reference is to *p. 1651, l. 23—p. 1652, l. 2*.

P. 1608, l. 1. Read “[frequent (Aud), regular (IA),]”—*l. 9*. On the sense of “accidents”, as here used, see the Note on Part II, *p. 99, l. 6—l. 12*. Read فَعْلَانُ —*l. 15*. Read مَرِيضٌ .

P. 1610, ll. 3-9. Thus IH makes اِسْمُ الْفَاعِلِ mean *The n. of, i. e. (on the measure) of, the (expression) فَاعِلٌ*; while R makes it mean *The n. of, i. e. (denotative) of, the doer—l. 12*. Read اِسْمٌ —*l. 14*. Read مُنَكْسِرٌ —*ibid.* Read مُتَدَحْرَجٌ —*ll. 14-15*. The two first are *quasi-pass.*; while the two last denote a *constitutional state of mind, or body, not an act*.

P. 1611, l. 15. Read وَ اَرْسَلْنَا —*l. 17*. Read الطَّرَاقِمْ —*l. 18*. Read لَيْبِكَ يَزِيدُ .

P. 1612, l. 13. Read “it”.

P. 1613, l. 15. *Delete* the | immediately after زَيْدٌ —l. 1. “measure” is here used in the sense explained and criticized on p. 1036, l. 4 and ll. 16-23.

P. 1614, l. 16. Read “as فَاعِلٌ had.”

P. 1615, ll. 16-21. So in the Exposition of the Verses of S, and of the Verses of the *Jumal*, etc, except that in some MSS there is a slip of the pen, *vid.* suppression of the *pre. n.* from أَبُو أُمَيَّةَ, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Abī ‘Amr. And more disgraceful than this is the saying of ISh that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, l. 2. Read الْعَرَاءُ —l. 3. So says BD; but, in the Commentaries on the *Muḥarrab* and the *Juzūliya* [Primer (HKh)], the author is said to be Abū Dhu‘aib. The truth is that the verse is by ArRā‘ī: so IHL distinctly declares (MN). On the *Muḥarrab* and the *Juzūliya* see HKh, vol. VI, pp. 81, 88. IU composed a commentary on each—l. 4. Read “*Su‘da*”—*ibid.* Dumat alJandal, a place on the borders of Syria and Al‘Irāk, seven stages from Damascus, and thirteen stages from AlMadina (MN)—l. 11. He seems to mean that—

“The voice of the weeper

“Wails manhood in glory.”

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10. الْكَرْمَلَانِ

with Fath of its initial, and quiescence of its second, *du.* of كَرَمَل, is a water belonging to some of Tayyi, who were the kinsfolk of Ḥatim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints الْكَرْمَلِينَ; but the AKB and MKh say "with Fath of the J" —ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An Islāmī poet, under the Marwānī dynasty, and one of the rebels of the Arabs (AKB). Read "Sa'd"—l. 18. Read "alHudhali". The verse comes next to the one cited on pp. 65, 620, the 1st hemistiḥ of which ought to be قَدْ أُوبِيتَ الْح, as gives in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for "he" read "it", meaning *the incessant lightning*.

P. 1619, ll. 14-17. But this AlLāḥikī was not trustworthy (MN). He was [Abū Yaḥyā (MN, Sn)] Abān Ibn 'Abd AlḤamīd Ibn Lāḥik alLāḥikī, one of the poets of Hārūn arRashīd (AKB). He came to Baghdād, and attached himself to the Barāmika. He was the author of many eulogies on them; and he composed for them the Book of *Kalīla wa Dimna*, which is unique of its kind. He died in 200 (ITB).

P. 1620, l. 10. IAr, the collector of his *Dīwān*, says that 'Amr composed this ode on his sister Raiḥāna Bint Ma'dikarib, who was mother of Duraid Ibn AṣṢimma. For AṣṢimma had made a raid upon the Banū Zubaid, and taken her captive; and 'Amr made several raids, but was unable to recapture her (AKB). It is said that Raiḥāna was the sister of Duraid Ibn AṣṢimma; and that 'Amr, being in love with her, made a raid upon her; and

then sought her in marriage from Duraid, who granted his suit (N, AKB). But this story has no foundation. The author of the KA has two stories about Raiḥāna, (1) that she was 'Amr's sister, whom AṣṢimma Ibn Bakr had taken captive : and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabī'a had married ; and this story is probably correct (AKB). See KA, vol. XIV, p. 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—l. 13. All 3 eds. of the R have فَاعِل instead of مُفَاعِل ; and the two Indian eds. have حَبِيب instead of حَسِيب . The suggestion in Lane (p. 567, col. 1), that حَسِيب is i. q. مُنْكَسِب , refers to its secondary signification *sufficer* ; not to its primary signification *caller to account*, in which it is i. q. مُكَاسِب .

P. 1623, ll. 1-2. See XVII. 83. [1], at p. XXXIII, where هَوَّق in the sense of *passing away* seems to be derived from هَقَّ —l. 13. This verse comes next after the verse on p. 69 A, l. 9.

P. 1624, l. 3. From the same poem as the verse on p. 1004 —ll. 6-7. Dieterici (IA, p. 216) prints غَفْرٌ ; but MKh says that غَفْرٌ and فُكْرٌ with two Ǧammas are pls. of غُفُورٌ and فُكُورٌ respectively—l. 9. The eps. in the verse are all governed in the gen., because it is preceded by

يَاوِي إِلَى مَجْلِسِ بَادٍ مَكَارِمُهُمْ

لَا مُطْعِمِي ظَالِمٍ فِيهِمْ وَلَا ظَلَمَ

He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wronging of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the *nom.*—*ibid.* Am says that أَبْدَان is *pl.* of بَدَنَةٌ, which is the *she-camel kept for slaughter*; and IY follows him: but أَبْدَان has not been heard as *pl.* of بَدَنَةٌ, the *pls.* of which are only بَدَنَاتٌ and بُدُنٌ or بُدُنٌ [238] (AKB)—*ibid.* مَخَامِيص is a 6th *ep.* of مَجْلِس; and is made *gen.* with Kasra, because it is *pre.* [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print مَخَامِيص—*ibid.* قَزَم [with Fath of the ق and ز (AKB)], uniform in gender and number, because *orig.* an *inf. n.* [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints قَزَمٌ—*l.* 20. From the same poem as verses cited on p. 343 and p. 42 A—*ibid.* عَوَاقِدٌ is made triptote by poetic license (IY). T, followed by Al'Aini, says (AKB), The [correct] version is حَبَكُ الثِّيَابِ *the strings of the clothes*, because the *waist-cloth* has no *strings* (T, MN, AKB).

P. 1625, *l.* 3. He makes أَوَّلَهَا triptote by poetic license [18] (IY)—*ibid.* الْكَبَى with Fath of the ح and Kasr of the م (MN). Broch (M, p. 100), Dieterici (IA, p. 215), and Lane (p. 637, *col.* 1), print الْكَبَى, Lane adding “ [or rather it should be written الْكَبَا] ”; and Wright’s Arabic Grammar (vol. II, §. 242, *rem.*) had the same error in the 2nd *ed.* (p. 281), which has been corrected in the 3rd *ed.* (p. 382), and in the same author’s *Opuscula Arabica* (p. 63). The rhymes are with Kasr, as shown in the MN (vol. III, p. 554).

P. 1629, ll. 16-17. The Fk (*vol. II, p. 222*) has "is to be a *v.*" The argument is that the *conj.*, being a *prop.*, must, when apparently a single word, as here, be a *v.*, not a *n.*, because the *v.* with its latent *ag.* is a *prop.*, while the *n.* with its latent *ag.*, if it have one, is not—l. 24. The Jsh makes this verse follow the verse by the same poet in Part III, p. 321.

P. 1631, l. 21. If IA, like Fk and others, holds that the conditions affect the government of the *acc.* only, not of the *nom.* (*pp.* 1635-7), then his words "the *nom.* and *acc.*" here mean "the *nom.* and *acc.* combined", i. e., "the *acc.* as well as the *nom.*."

P. 1632, l. 16. *Dele* the full stop after "*past*".

P. 1633, l. 5. *Dele* the full stop after "*past*".

P. 1635, l. 5. Read *دَرْهَمًا*.

P. 1637, l. 20. The expression used by IM is "immediately preceded by", not "supported upon": *cf.* Part III, p. 299, l. 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at p. 78, l. 11—l. 21. IH makes the supports three, the subject, *interrog.*, and *neg.*; and includes the *inch.*, qualified, and *s. s.* under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the *s. s.*, from the *inch.*; and adding the *voc. p.* And IHsh makes them four, adopting the same classification as IM, but rejecting the *voc. p.* Jm adds the conjunct *أَلِ* to the supports, including it under the "subject": but others hold that the *act. part.* conjoined with *أَلِ*

requires no support [345]; and, since we are discussing the conditions of the government of the anarthrous *act. part.*, I have omitted this addition as irrelevant.

P. 1638, l. 17. I have not come upon the name of its author (MN).

P. 1641, l. 3. Read مَالِي .

P. 1642, l. 6. Read ضَارِبًا .

P. 1645, l. 19. كَرَّار is in the *nom.*, coupled to عَرُوف very patient in the preceding verse (AKB). Derenbourg (S, vol. I, p. 75) prints وَ كَرَّار — *ibid.* This is the version of Fr; but, according to S, كَرَّار is *pre.* to خَلَف , while جَوَادُ is governed in the *acc.* [66] (AKB).

P. 1647, l. 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarīr (MN, N, AKB); or Jābir Ibn Ra'lān as Simbisī, Simbis being a clan of Ṭayyi (AKB); or Ta'abbata Sharra (N, AKB); or to be forged (AKB)—l. 18. Read "Sharra".

P. 1649, l. 14. For the first "*act.*" read "*ant.*"

P. 1655, l. 12. Read بِه —l. 15. Read فَعِيل —l. 17. Read عَقِيد .

P. 1656, l. 6. After ذُهِب put a comma.

P. 1657, l. 4. Read "*pro-ag.*"—l. 17. Read مَضْرُوبٌ—l. 20. Read "*pro-ag.*"—l. 23. Here "being" is coupled to "relating" in the preceding line—l.l. before كَفَافًا insert "while"—*ibid.* Read مُعَلِّمٌ .

P. 1658, l. 20. Before "put" insert "is".

P. 1659, l. 8. Read "requires", and after "for" put a comma.

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دِرْهَمٍ—l.l. Read "i. e.,"

P. 1661, l. 6. AtṬaff, in the province of Al'Irāk, two leagues from AlBaṣra. Here is the place known as Karbalá, in which AlḤusain, son of 'Ali (peace be upon them!), was slain (Bk)—l.l. Read "(Sn)."

P. 1663, ll. 11-15. The *adv.* غَدًا *to-morrow* shows that *originating* is intended.

P. 1666, l. 21. Read "*incontinence*", and *dele* the full stop after "*urine*".

P. 1669, l. 12. Read "sense".

P. 1671, l. 3. Change the full stop after "(Jrb)" into a comma—l. 5. Read رِيَانٍ—l. 15. Put a comma after "*quiescences.*"

P. 1675, l. 14. Read عَذْبٍ .

P. 1676, l. 4. Read ^{٢٠٠}الآبَ .

P. 1677, l. 19. Al'ibādī. He died in the prison of AnNu'-mān (ID).

P. 1678, l. 8. Here it is not allowable to govern ^{٢٠٠}أَبَ in the *acc.* by means of a suppressed *op.* supported [as an *enunc.*] upon ^{٢٠٠}زَيْدٌ [as an *inch.*], and expounded by the *ep.* mentioned, which is distracted from [governing] it by governing ^{٢٠٠}رَجَهَ in the *acc.* (Tsr). The *acc.* is correct in such as ^{٢٠٠}زَيْدًا أَنَا ضَارِبُهُ [62], because the government of ^{٢٠٠}زَيْدًا [in the *acc.*] by the ^{٢٠٠}ضَارِبَ mentioned, if this were disengaged from the *pron.*, would be correct, since the *act. part.* may be preceded by the *acc.* governed by it: but [the *acc.*] is forbidden in such as ^{٢٠٠}رَجَهَ الْآبِ زَيْدٌ حَسَنٌ, because the government of ^{٢٠٠}رَجَهَ [in the *acc.*] by ^{٢٠٠}حَسَنٌ, if this were disengaged from the *pron.*, would be incorrect, since the [assimilate] *ep.* may not be preceded by the *acc.* governed by it; and, since the government of ^{٢٠٠}رَجَهَ [in the *acc.*] by ^{٢٠٠}حَسَنٌ would not be correct, the exposition of the suppressed *op.* of ^{٢٠٠}رَجَهَ by ^{٢٠٠}حَسَنٌ would not be correct, because of the rule that what does not govern does not expound an *op.* (Sn, vol. III, p. 51).

P. 1679, l. 3. Read “(Tsr)”—l. 16. Lane (p. 1190, col. 3.) translates this tradition “*verily a woman used to pour forth with blood*”, making ^{٢٠٠}كَانَتْ الْحَ the *pred.* of ^{٢٠٠}إِنَّ; but the verbal clause is most probably an *ep.* of ^{٢٠٠}أَمْرًا, because the latter is *indet.*—l. 23. After “*blood*” put a comma.

P. 1680, l. 3. After نَاصَاة put a comma—l. 5. After “girl” put a comma—l. 8. Read هَذَا —l. 14. By “it” is meant the *act. part.*, not the *obj.*

P. 1681, l. 6. Read “[i. e.,”

P. 1683, l. 5. I have not met with the name of its author (MN)—l. 15. Read “Dm”—ll. 18-19. The references are to نَوَال in the second verse, and to مَا and كُلِّ مَا in the first and third —l. 20. In the *exs.* of the twelve sorts, I have put the connected into the *acc.*, except where the context requires the *nom.* or *gen.*, the object here being to exhibit the classification of the connected, not all the cases in which it may be governed by the assimilate *ep.* The possible constructions are fully detailed below.

P. 1684, l. 1. Its author is unknown (MN)—l. 19. Read وَجَّةَ .

P. 1685, l. 9. I have not met with the name of its author—l. 10. After “body” put a comma.

P. 1686, l. 6. The reference is to p. 347, l. 19—p. 348, l. 7—l. 12. Read مَا تَحْتَ —l. 14. The A (*vol.* III, p. 57, l. 2) has الجبيل, which seems to be a misprint. The *ep.* in الحَسَن has no ة, because, being made to govern وَجَّة in the *nom.*, it does not assume the *nom. pron.* of the qualified, which is *fem.*—ll. After “*reg.*” insert “either”.

P. 1687, ll. 1-2. Here the *ep.* itself does not assume such a *pron.*, because it governs in the *nom.* an explicit *n.*; while its *reg.* neither contains such a *pron.*, nor is *pre.* to a *n.* containing

such a *pron.*: so that the epithetic phrase contains no copula to connect it with its qualified ; and therefore these constructions are bad—*l.* 3. *Dele* the semicolon after “ (1) ”—*l.* 12. For وَجْهٌ read وَجْهٌ —*l.* 15. I have not met with the name of its author (MN) —*l.* 23. Read “ (Sn)] ”.

P. 1688, *l.* 3, *ex.* (1). Read اَلْوَجْهَ —*ex.* (2). Read اَلْاَبَ —*l.* 6, *ex.* (9). Read وَجْهٌ —*l.* 7, *ex.* (10). Read حَسَنٌ —*l.* 8, *ex.* (12). Read كَلِ —*ex.* (13). Read اَنْفَ —*l.* 9, *ex.* (14). Read حَسَنٌ —*l.* 13. After “ involves ” put a comma—*l.* 22. Read وَنَاخِذُ .

P. 1689, *l.* 5. After “ (AKB) ” put a comma—*l.* 11. Read “ Ash Shammākh ”—*l.* 12. Read جَارَتَا صَفَا —*l.* 13. For “ two ” read “ Two ”.

P. 1690, *l.* 2. Read “ Prophet, ”—*l.* 3. After “ last ” put a comma—*l.* 13. After “ good ” put a comma—*l.* 1. The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, *vol.* III, *p.* 65, in order to bring their indications into accord with “ the detail mentioned ” by A.

P. 1691, *col.* 1 (counting from the left of the page), opposite *ll.* 8—10 of *col.* 2. Read اَلْكَسَنُ —*col.* 2, *l.* 8. Read وَجْهٌ —*l.* 13. Read نَوَالٌ —*col.* 6. For حَسَنٌ Read حَسَنٌ —*ibid.* Read اَلْوَجْنَةُ .

P. 1692, l. 5. Read "(AAZ)]"—l. 11. This verse comes next to the verse cited at p. 370, l. 17—l. 12. Read "MN"—l. 14. ^{مُخَيِّسَةً} is governed in the *acc.* by suppression of the *prep.*, i.e., ^{مُخَيِّسَةً} ^{بِنُورٍ} (EC)—*ibid.* Dele the comma after "tushes"—l. 18. Read "evidence"—l. 19. Read "Abû".

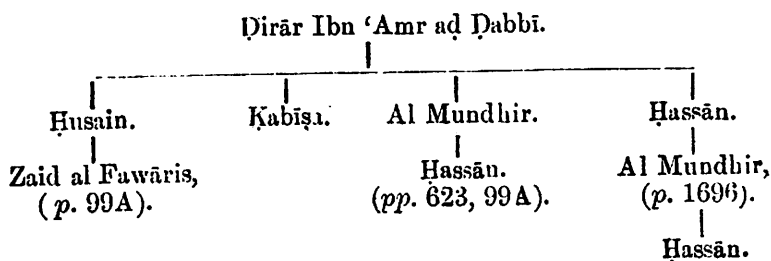
P. 1693, l. 2. Read "to [the evidence]"—l. 3. Read ^{وَجْهٌ} and ^{وَجْهٌ}—l. 7. Read ^{أَعْدَهُ}—l. 17. Read "Sn"—l. 19. Read ^{سَبًا}.

P. 1694, l. 4. Read ^{فَاتَّقِصْ}—l. 11. Read "(b)"—l. 20. I have followed Sn (*vol.* III, p. 66, l. 6) in substituting this for an *ex.* given by A, where the *ep.* is an ^{أَفْعَلْ} of superiority, not an assimilate *ep.*

P. 1695, l. 11. On the case of the *pron.* here attached to ^{الْجَبِيلِ} see § 113—l. 19. The 144 are obtained by multiplying the 3 pronominal *regs.* by their 2 missing members (sound and broken *pls.*), by the 3 cases of the *ep.*, by the 8 numbers and genders of the *ep.*:— $3 \times 2 \times 3 \times 8 = 144$.

P. 1696, l. 10. Ibn ʿDirār ad ʿDabbī (Tr), l. 66, with his son Ḥassān (T, I Ath). ʿDirār Ibn ‘Amr was [the chief of] the House of ʿDabba (IKb, ID). When Ḥabiṣa Ibn ʿDirār died, the chieftaincy of the Banū ʿDabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Ḥassān mentioned by ID (p. 200) as the *Muʿadhdhin* of ‘Ubaid Allāh Ibn Ziyād

(as to whom see *p.* 127A), in the Cathedral Mosque at AlBaṣra, was of Asad Ibn Rabīʿā, not of Ḍabbā. I subjoin the pedigree of our poet and some of his relations:—



P. 1697, *l.* 8. Read “YS”—*l.* 14. After “(Sn)]” put a comma—*l.* 18. ‘Abd Allāh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmī [alBaṣrī (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], *d.* 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has “Yazīd” for “Zaid”. Read “Ḳilāba”—*l.* 21. I have not met with the name of its author (Jsh).

F. 790, *ll.* 4—5. See *Md*, *vol.* II, *p.* 26, and *P*, *vol.* II, *p.* 224—*l.* 12. أباض with Fatḥ of the Hamza (AKB). Jahn (IY, *p.* 847) and Dieterici (W, *p.* 53, *l.* 4) print اباض—*l.* 14. Read “Abād”.

P. 1701, *l.* 6. Read الْحَدِيد—*l.* 11. Its author is not named (Jsh)—*l.* 12. Read “meet thee girt”—*l.* 1. After “perverse” put a comma.

P. 1702, *l.* 3. See *Md*, *vol.* I, *p.* 192, and *P*, *vol.* I, *p.* 392—*l.* 13. See *Md*, *vol.* II, *p.* 175, and *P*, *vol.* II, *p.* 567—*l.* 18. See *Md*, *vol.* 2, *p.* 74, and *P*, *vol.* I, *p.* 132.

P. 1703, l. 14 and l. 23. Read أَشْغَلُ —l. 23. See Md, vol. I, p. 332, and P, vol. I, p. 687.

P. 1704, l. 16. Read وَأَعَزُّ

P. 1706, l. 3. Read تَسْرًا وَهِيَ —l. 5. "he" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibn 'Adi Ibn Naṣr..... Ibn Numāra Ibn Lakhm, who was King of AlHira after his maternal uncle Jadhima (AKB)—l. 17. Read "Than"—l. 18. Read "excellent".

P. 1707, l. 12. Read وَلَا عَيْبَ فِيهَا —l. 15. Read "quick one is".

P. 1708, l. 4. Delete the full stop after "whence"—l. 8. Read "Yamānī"—l. 10. I have not met with the name of its author (MN)—l. 14. Read وَأَخْبَثَ

P. 1709, l. 4. Read أَصُومُ —l. 5. Read "Assuredly"—l. 6. Delete "of".

P. 1711, l. 16. Read "alKarkara"—l. 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, l. 9. For مِنْهُمْ read فِيهِمْ —l. 10. Put a comma at the end of the line—l. 15. Broch (M, p. 102, l. 15) and Jah্ন (IY, p. 849, l. 13) print أَخْرُ فَضْلُ diptote, like أَخْرُ [18]. But أَخْرُ is diptote because it is supposed to be made to deviate from أَخْرُ, not to be pl. of أُخْرَى (p. 37): whereas فَضْلُ is, by hypothesis,

pl. of **فُضِّلَى**; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwin does not appear, because it is always either synarthrous or *poe*.

P. 1713, l. 2. Put a colon after "*another*"—l. 24. Read "MAd".

P. 1714, l. 4. Read "*Hind, is more*".

P. 1716, l. 6. So in the IA (p. 239) and MKh (vol. II, p. 55): but the phrase found in the Th (p. 2) is **فَأَخْبَرَنَا بِأَفْضَلِهِنَّ** We have stated the most elegant of them.

P. 1717, l. 15. Read "for that"—l. 18. The MKh (vol. II, p. 55) has **أَحْسَنُ النَّاسِ مِنْ بَيْنِهِمْ**—l. 19. Read **حَسَنُهُمْ**.

P. 1718, l. 2. After "Tsr" put a colon.

P. 1719, l. 2. From the same poem as a verse cited on p. 849—l. 3. After "al'Absī" put a comma—ll. 4-5. Read "(*than his fellow*)"—l. 13. The chief of AlAus in heathen times (ID). See p. 24A—*ibid.* After "AlJulāh" put a comma—l. 15. Read "*more fit (than any other) that thou shouldst sleep*"—l. 21. I have not met with the name of its author (MN).

P. 1720, l. 19. I have not met with any information about [the author of] the verse (AKB)—l. 20. Read "[*Be*"].

P. 1721, l. 3. Read "AlYaman);"—l. 5. From the same poem as a verse on p. 600—l. 6. Read "Ḥassān".

P. 1722, l. 2. Read "it is (1)"—l. 3. Read "the BB(R)"—l. 4. Read "[the *fem.* (IY)]"—l. 15. Read "*orig.*"

P. 1723, l. 7. Read ^{أَوَّلُ}

P. 1724, l. 6. By Bashīr Ibn AnNikh (Lane, p. 2190, col. 2)
—l. 8. Lane translates the second hemistich “*that dies away by
being abandoned, and revives by being travelled,*” regarding it
as qualifying ^{عَوْدٍ} *an old (road)* instead of ^{عَوْدٍ} *an old (camel)*.

P. 1725, l. 4. Read “must”—l. 10. Read “Tanwīn”.

P. 1726, l. 10. All three eds. of the R have ^{قَبْلَ ذَلِكَ} *before*
(*that*); but the context seems to require ^{قَبْلَ عَامِكَ}, since R is
criticizing S’s paraphrase mentioned above (l. 3)—l. 11. After
“Damm” put a full stop.

P. 1727, l. 16. Before “so” insert “is”.

P. 1728, l. 11. Read “*whosoever*”—l. 16. Read ^{أَخَرٌ}—l. 20.
Read ^{هِنْدٌ}.

P. 1729, l. 2. After “AzZimmānī” put a comma—l. 6. From
the same poem as the last verse cited in Part III, p. 331.

P. 1730, l. 6. From the same poem as the 3rd verse cited on
p. 188—l. 8. Read “Bashāma Ibn Ḥazn”.

P. 1731, l. 14. Read “(IY).”—l. 17. This verse comes next
to the verses cited near the top of p. 986—l. 22. Read “Hānī”.

P. 1732, l. 16. Read ^{بِأَلَا كُنْتُ}.

P. 1734, ll. 1—2. The context seemingly requires ^{أَخْوَجٌ} to be
a *prepos. enunc.*—l. 12. Read “Fk), [e. g.] in”.

P. 1735, l. 19. مِنْ is *red.* [499], and [with] أَيَّامٍ is [in the place of a *nom.* as] *sub.* of the Hijāzī مَا [38]; while أَحَبَّ is [in the *acc.* as] *pred.* of the latter [107], and الصَّوْمُ is in the *nom.* as *pro-ag.* of أَحَبَّ (MKh).

P. 1736, l. 12. Its author is not named (Jsh).

P. 1737, ll. 14—15. The And (p. 140) makes the *o. f.* مِنْ حُسْنِ الْكَبِيلِ بَرِيدٍ; while A (vol. III, p. 114) follows it, and similarly inserts مَكْبَةٍ after مِنْ in the *o. f.* of the tradition (ll. 21—22). But I have omitted حُسْنٍ and مَكْبَةٍ in accordance with the recommendation of Sn, who points out that the comparison is between the *good behaviour*, or the *fasting*, and *itself*.

P. 1742, l. 1. The A (vol. III, p. 116, ll.) has لِلدُّنْيَا; but the proper *prep.* is فِي (p. 1741, l. 13).

P. 1744, ll. 9—10. For “promotions” read “formations”—l. 12. The “*v.*” here should perhaps be “*inf. n.*”, which is sometimes called فَعْلٌ (p. 1515, l. 20).

P. 1745, l. 1. Read “(b)”.

P. 1747, l. 3 and l. 18. After “vid” put a full stop—l. 5. Hamza and Ks read with Kasr (B on xxii. 35)—l. 11. Ks reads فَيَحُلُّ with Damm (B).

P. 1749, ll. From the poem beginning with the verse cited near the bottom of p. 620 in Part III.

P. 1754, l. 17. From the same poem as verses cited on pp. xiv, 1487, and 56A.

P. 1759, l. 16. After "however" put a comma—l. 17. After "(BY)]" *delete* the comma.

P. 1761, l. 20. The quotation of A from the Tashīl does not mention the *rel. n.*; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, l. 17. The poet is describing his horse.

P. 1763, l. 5. عِيل (A), with an undotted ع, and then a ي (Sn).

P. 1764, l. 3. After "*dispersed*" put a comma—l. 4. Read "(Jrb)"—ll. 14—15. These lines are proverbial: see Md, II, vol. I, p. 52, and P, vol. I, p. 97—l. 18. Read "*nice* (BS)"—l. 19. Read "(A)]"—l. 21. "the other" is AnNābigha adh Dhubyānī.

P. 1765, l. 13. ABZ adduces مَرَّيْ; but this is a mistake, because مَرَّيْ is an *inf. n.* used as an *ep.*, like مَرَّيْ [143] (BS).

P. 1766, l. 11. Read "Damma" in both places—ll. 14—15. alBaḡrī (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). Cf. the Note on p. 701, l. 17 (p. 113A). ITB (vol. I, p. 249) mentions a Ka'nab as having died in 93, but gives

no particulars of him—ll. 16—17. Of the Third Class of Traditionists, *i. e.*, the Intermediate Class of Followers, like HB and Abū Bakr Muḥammad Ibn Sīrīn alAnṣārī, [their freedman (Nw),] alBaṣrī, *d.* 110 (IHjr), who was born two years before the end of the Khilāfa of ‘Uthmān (Tr, IKhn, Nw), *r.* 24—35.

P. 1768, l. 18. Read شَهِيدٌ—ll. 22. Read “where عَضُدٌ is”.

P. 1771, ll. Jahn (IY, p. 868, l. 15) prints جَلَبَبٌ instead of قَعْدَدٌ, which is evidently required by the context.

P. 1772, l. 1. Jahn (IY, p. 868, l. 15) prints حَرَجٌ instead of حَرَجٌ; but the former would be analogous to جَدَوَلٌ, not جَوَهَرٌ.

P. 1773, l. 4. After “established” put a comma—l. 16. Read يَفْعَلُ.

P. 1775, l. 6. Read “(IY)]” at the end of the line—ll. عَلِيَّبٌ (Bk, p. 664) : عَلِيَّبٌ (IY, p. 872, l. 13). If *masc.*, as a وَادٌ valley, it would not be diptote.

P. 1776, l. 6. Dele the bracket “]” after “as”—ll. 14—15. Every delicate plant is خَرُوعٌ (TA)—l. 15. With an undotted و (Bk). Its final is a و (MI). Jahn (IY, p. 872, ll. 20, 21, prints عَتَوْرٌ with a , —ll. 17—19. There is no فَعَوَلٌ in the language, other than it and خَرُوعٌ (Bk).—l. 18. After “measure” put a comma.

P. 1778, l. 21. The “a” in “Ujārid” should be marked as long, “ā”.

P. 1779, ll. Read “(Bk)]”.

P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives **الْعَلْيَقَى**, which is i. q. **الْعَلْيَقُ** [384]; but this is not a *dim.*, as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 23), and Lane (p. 2519, col. 3) give **قَرْنَبَى**, as though its | denoted femininization; but IY distinctly declares that its | is co-ordinative—l. l.—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives **سَبَنْتَى** and **سَبَنْدَى** and **عَفْرَنَى**: but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwīn to all three, for a reason equally applicable to **قَرْنَبَى**, according to IY's statement that the ة of femininization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give **عَفْرَنَى** [253, 677] with Tanwīn.

P. 1781, l. 2. **عَفْرَنَى** is not strictly relevant here, because the two *augs.* in it are united after, not separated by, the ل —l. 5. Jh omits the *art.*, as also does R cited in § 272—l. 13. **جَرْنَبَة** ought to be entered in § 374, as having only one augment, the ة not being taken into account [368, 381]—l. 14. Similarly **جَرَبَة** ought to be entered in § 375, like **شَرَبَة**.

P. 1783, ll. 9-10. *A gait like limping* (AZ).

P. 1784, ll. Read **صَيَارِفُ**.

P. 1785, l. 1. Read “ [373] : (c) [**فَنَاعِلُ**] —l. 2. Put a comma at the end of the line.

P. 1788, l. 10. The common form is **خَيْلَاءُ** [273]. R even says that **سَيَرَاءُ** is the only word of this measure (p. 1159, ll. 17—20).

P. 1789, l. 6. Put a comma, instead of a full stop, after the second “(IY)” —l. 9. Broch (M, p. 106) prints السُّطَّانُ, which seems more appropriate to this section, its measure being فَعْلَانُ with two *aug.* united after the ل; but this measure has been already mentioned under No. 9 in this section —l. 11. IY means the “second ط”.

P. 1791, l. 9. Jahn (IY, p. 887, l. 11) prints إِجْرِيَاءُ; but the context seems to require the abbreviated form, which is given in the S (vol. II, p. 345, l. 6), from which IY takes his *exs.*

P. 1792, l. 7. Read “(IY)]” —

l. 18. Before “[فَعْلَانُ (IY),]” insert “(4).”

P. 1793, l. 4. Put a full stop, instead of a comma, at the end of the line —l. 6. For the second “one” read “are” —l. 11. Read “(b)” —l. 17. Read “of a *day* (IY): (4)” —l. l. Read “Fath”.

P. 1794, l. 4. After “*pl.*” put a comma —l. 6. Read “*shin-bone*” —l. 17. After “Th” *dele* the full stop.

P. 1795, l. 1. Read “(M)” —l. 5. For “and of” read “said of” —l. 10. In S, vol. II, p. 352, l. 15, for فَيَعْلَانُ read فَيَعْلَانُ —ll. 11-13. Apparently فَعْلَانُ belongs to § 389, like فَعْلَانُ and فَعْلَانُ, its three *augments* being united after the ل: but the KF has “جَلْبَانُ *tall*, like جَلْبَانُ”; and perhaps therefore these lines should run “(14) [فَعْلَانُ, (a) substantive, such as جَلْبَانُ a kind of *vetch*; (b) ep.,] such as عَمْدَانُ *tall* (M)”, which would be quite

appropriate to the present section, since the "three augments," the second ع , and the ا and ن , are "dispersed, two united and one separate"—l. 13. Read "(IY),] such as"—l. 22. Read "or *eps.*, any".

P. 1797, l. 16. Read "is *quad.* only."

P. 1798, l. 3. Read "Damm"—l. 8. Read "[above]"—l. 10. After "(A)" put a comma—l. 19. I. e., co-ordinative with فَعَلَّ , which therefore must be an existing measure.

P. 1799, l. 16. The A (*vol.* iv, p. 304) has "and" instead of "since"; but Sn points out that "since" is more appropriate—l. 20. عَرْنُ (A, *vol.* iv, p. 304, l. 27), with a three-dotted ن (Sn). But عَرْنُ is given in the S (*vol.* II, p. 366, l. 16), the IY (p. 1349, l. 19), and Lane (p. 1995, col. 3), as also in the Jh and KF—l. l. Pl. of جَنْدَلُ stone, as though the *place*, from the multitude of stones, in it, were, as it were, stones, as مَرَزَتْ بِقَاعٍ I passed by a plain, (such that) all of it was عَرَفَجُ كَلَّةُ (shrubs of the kind called) عَرَفَجُ is said (R, p. 22, ll. 7—8).

P. 1800, l. l. Read "(M)."

P. 1801, l. 14. Read "*fem.*"—l. 19. Read "[392]".

P. 1802, l. 14. Before "as" insert "such" in both places.

P. 1804, l. 1. IY gives عَمَلٍ a work, instead of أَمْرٍ an affair, in both places.

P. 1805, l. 7. Jahn (IY, p. 898, l. 1) prints فَعَالِيلُ diptote; but this measure belongs to the *sing.*, not to the ultimate *pl.*; and,

as proper name of a measure (وَزْن) is *masc.*: so that there seems to be no ground for making it diptote; unless it be taken to be *fem.*, as proper name of a *fem.* (زِنَّة) —l. 8. كُنَابِيل of course is diptote, being *fem.*, as proper name of a *lord* (أَرْض) —ll. 14—15. IY (p. 898, ll. 9—11), following S (vol. II, p. 367, ll. 17—18) says that فَعْلَوَيْل “occurs as a substantive rarely.....and does not occur as an *ep.*”; but I have omitted this as plainly at variance with his subsequent explanations of the two *exs.*, as عَظِيمُ الرَّاسِ and فَعْلَوَيْلُ respectively —l.l. Read فَعْلَوَيْلُ.

P. 1806, l. 21. اَلْحِنْدِمَانُ (S, Jh, KF), *the collection*, or, [as is said (Jh),] *the band* (Jh, KF); or (KF) a name (S) [of] a *clan* (KF).

P. 1808, l. 16. In IY, p. 900, l. 13, for صَفَّة, I read إِلَّا صَفَّة, as in A, vol. iv, p. 305, l. 3, and Tsr, p. 811, l. 10, where S, vol. II, p. 374, l. 4, has آسَمَا, which comes to the same thing —l. 20. In S, vol. II, p. 374, l. 5, I read فُعَلِيل for فُعَلِيل, which seems to be a misprint.

P. 1810, l.l.—p. 1811, l. 1. A large old city, on the confines of Khurāsān, between Naisābūr and Marv, in the middle of the way (MI).

P. 1811, ll. 13—14. Because the augmented and the curtailed have been mentioned here by IM (p. 1810, ll. 11—20.) —l.l. After “[below] (SH)” put a comma.

P. 1812, ll. 1—2. In IY, p. 901, l. 3, for اللين *smooth* I read اللبن *milk*, which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (p. 737, ll.)—l. 14. For “be” read “he”—ll. 19—22. By “the *aug.* letter” I suppose R to mean the ل, which is the 2nd letter in عَلَظِيْسٌ, and the 4th in جَعْفَلِيْقٌ, positions wherein the ل is not usually *aug.* [681].

P. 1813, ll. 5—6. يَسْتَعْوِزُ is [said by some to be] on the measure of يَقْتَعُوْلُ; but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madīna (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).
